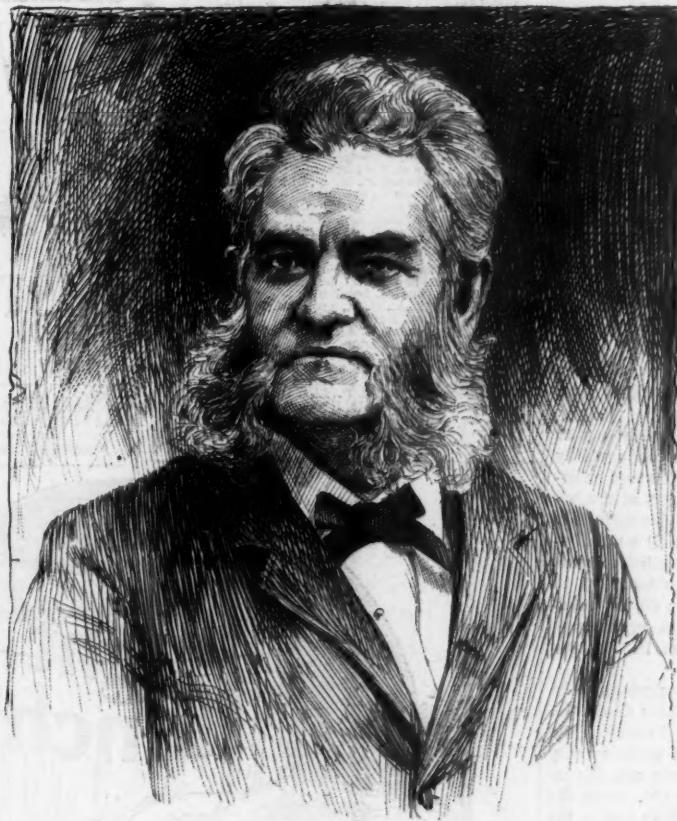


THE CONGREGATIONALIST

Boston Thursday 4 May 1899



DRAWN BY *Eastman*
FOR THE CONGREGATIONALIST.

REV. ALEXANDER HUNTINGTON CLAPP, D. D.

Born Sept. 1, 1818; died April 27, 1899

THE future life draws daily with stronger and stronger attraction. For speedy and it may be sudden entrance on the possession of those "better things" the soul feels the need of special preparation. More closely than ever it clings to the quiet joys of home, and sets new and ever increasing value on the pure domestic love that more than half a century has ripened. It craves time for meditation, for laying up the treasures of wise and holy men departed hence, for fellowship with their spiritual successors among the living, for more prayerful study of God's Word, and nearer communion with the blessed Saviour of men. It would fain foretaste something of heaven here, so gathering strength for the shock of the blissful transition.—FROM DR. CLAPP'S FAREWELL LETTER TO THE CONGREGATIONALIST, DEC. 9, 1897.

The Sunday School Society's Report

The record of the seventy-sixth year of the C. S. S. and P. S. given in as full form as possible for a brief statement the review of a peculiar but prosperous year. Naturally, on account of removal of all departments to new quarters, it has been a year of reorganization. It has also been a year of investigation, since more time and thought than for many years have been directed toward the business methods. The results of this scrutiny are now before the society for adoption.

There have been thirty-five superintendents and missionaries in the enlarging field, and four correspondents have given portions of their time to the pressing work. In most of the States the usual efforts have gone on steadily, both among the native American and the foreign-speaking population. New fields have been canvassed and 432 new Sunday school organizations effected, a considerable increase over the preceding year; 1,209 schools have received aid during the year by means of 2,777 grants of literature; 156 schools have been reorganized which had been suspended for a longer or shorter time; over 1,600 different schools were visited, 339 institutes conducted and over 7,000 addresses and sermons delivered. In accomplishing this work more than 400,000 miles have been traveled. That the number of schools receiving aid during the last two years is not so large as in some previous years is due to two facts: no new States settling with a rush of population, and a lack of funds in that society to whose work this society is preparatory. In the matter of leaving untouched those districts in which for one reason or another our denomination would not be likely to maintain a permanent effort, or in which other denominations do or might carry on successful work, discriminating regard has been the policy. During 1886 only eighty-nine churches were added to the list; of these thirty grew from this society's planting, and forty-eight (including the thirty) were aided by it either from the beginning or later in their Sunday school life.

The features of special interest last year were: (1) the Alaska enterprise conducted by Rev. L. L. Wirt, whose enthusiasm and enterprise have continued as strong as at the beginning, when a fuller notice of his undertaking appeared in these columns; (2) a missionary devoting his whole time to southern Idaho, where is an opportunity of frontier work as new as anything in the country; (3) the possible opening to this society as an auxiliary to the C. H. M. S. and A. M. A. in the new islands of the Caribbean Sea.

The publishing department reports that the year just closed has been without doubt the most prosperous of any in the history of the society. Sales have increased about twenty per cent. over those of two years ago, the increase amounting to over \$30,000, while the ordinary expenses have been kept within the limits of former years, and the cost of material and manufacturing has been largely decreased. About one-third of the total book sales are of this society's own publications, the remaining two-thirds of course being of books purchased from other houses. The stock of books both in Boston and Chicago is of a much more varied character than in former years, as the result of an effort to meet changed conditions. Sunday school libraries used to be supplied mostly from the society's publications, supplemented by those of a few religious publishing houses similar to it. Now the Sunday school library trade orders by title books from almost every known publisher on almost every known subject. The society's regular periodicals, the *Wellspring* for young people and the *Mayflower* for little folks, will probably be supplemented by another year by a third paper for the intermediate class.

Nothing else can conquer will except the will itself. —*Epictetus*.

English Delegates to the International Council

These sixty-seven names do not comprise the entire English delegation, but only those thus far chosen and intending to be present. A number expect to bring their wives. It is gratifying to note so large a proportion of laymen—twenty-four in all.

Anstey, Rev. Martin, M. A., Yorkshire.
Baines, Mr. Alexander, J. P., Leicester.
Baines, Mr. Alderman G. H., J. P., W. Hartlepool.
Bolton, Rev. William, M. A., London.
Brown, John, B. A., D. D., Bedford.
Cave, Rev. Alfred, B. A., D. D., London.
Chapple, Rev. G. Porter, Camb.
Craig, Robert, M. A., D. D., Edinburgh.
Davies, Rev. Henry A., Glamorganshire.
Davis, Mr. Alfred, J. B., Bournemouth, E.
Downett, Thomas, Esq., J. P., Essex.
Fairbairn, J. M., D. D., Oxford.
Fitch, E. G., Esq., London.
Flower, Rev. James E., M. A., London.
Forsyth, Peter T., D. D., Cambridge.
Goddard, D. Ford, M. P., Ipswich.
Hamilton, Rev. Edward, Essex.
Hastings, Rev. Frederick, London.
Hawkins, F. H., LL. B., Wales.
Hewgill, Rev. William, M. A., Lancashire.
Hollowell, Rev. J. Hirsh, Rochdale.
Holt, Mr. Edwyn, Manchester.
Hoole, Rev. D. Hunt, London.
Horne, Rev. G. Dudley, London.
Horne, Rev. C. Silvester, London.
Jones, Mr. G. O., Liverpool.
Jones, Rev. John D., Bournemouth.
Jones, Rev. J. Gwynn, Cardiff.
Jones, Rev. Morgan, Lancashire.
Jones, Rev. W. Ivor, Cardiff.
Lansdown, Rev. Francis, Leicester.
Lansdown, Rev. Matthias, London.
Lee, Mr. Henry, J. P., Manchester.
Lee, Rev. William L., Northants.
Leitch, John, Esq., J. P., Aberdeen.
Lesser, Mr. E. R., Plymouth.
Machell, Rev. Alexander, B. A., D. D., Cheshire.
Martin, Rev. G. Currie, M. A., B. D., Surrey.
Meggett, J. C., Esq., J. P., Wales.
Meserve, Rev. Isaac C., London.
Morgan, Rev. G. Campbell, London.
Naylor, Rev. John, B. A., Cornwall.
Norbury, Mr. J. C., Manchester.
Ogle, Rev. Joseph, Dorset.
Parry, Mr. Edward, Nottingham.
Powell, Rev. Edward P., M. A., Cheshire.
Poynter, Rev. John J., Salop.
Rees, Rev. J. Macreath, London.
Elliott, Rev. Alfred, B. A., LL. B., London.
Selbie, Rev. William B., M. A., London.
Shepherd, Mr. A. J., London.
Simpson, Rev. Prof. Andrew F., Scotland.
Smith, Mr. Edward, J. P., Worcestershire.
Spicer, Albert, Esq., M. P., London.
Stanciff, Mr. Charles, London.
Stark, James, M. A., D. D., Scotland.
Tatton, Rev. John, M. A., London.
Toms, C. B., Esq., London.
Toms, Rev. Henry S., London.
Townsend, Rev. Thomas, Shrewsbury.
Wells, Rev. Richard J., Havant.
Wilkins, Prof. A. B., LL. D., Litt. D., Manchester.
Wilkinson, Mr. J. Rennie, Northamptonshire.
Willis, Rev. John, Croydon.
Wilson, Rev. Alexander, B. A., London.
Woods, Rev. William J., B. A., London.

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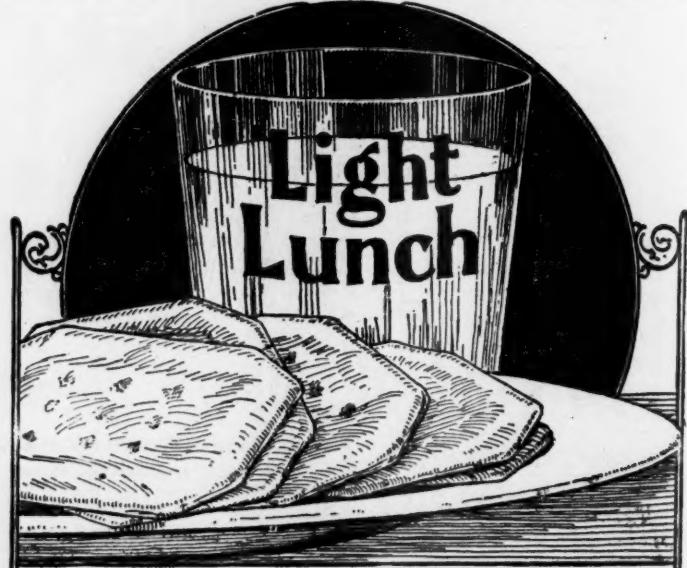
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Miss Blossom.

Pure Ivory, (so painters knew,)
Brought out the beauties, when they drew
The fine-arched brow and dainty dress
That marked the style of loveliness
Which seems so quaint to me and you.

Now, altered fashions quite eschew
The Empire waist and high-heeled shoe;
Yet modern beauties need, no less,
Pure Ivory.

So May, whose skin is like the hue
Of Orchard sprays when spring steals through—
Her hand, and hair, and summer dress
So soft their touch seems a caress—
Finds Ivory her dependence, too—

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THE CONGREGATIONALIST

Volume LXXXIV

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Mr. Luther D. Wis-hard's work as the special representative

of the Forward Movement of the American Board began Feb. 1. Since then he has been in constant demand, speaking on every Sabbath. Despite frequent storms and snow blockades he has met with noteworthy success. In every church visited the people have become sufficiently interested in the story of opportunity and need to make a large increase in contributions, and to take the support in whole or in part of a missionary now in the service of the board. Up to the present time he has been mainly in Connecticut. From now until August he will be in the West, with Chicago as his headquarters. Quite a number of other churches have caught the spirit of the movement and without outside pressure have taken the support of missionaries or made large increase in gifts.

A Divine Gift What preservative of youth is more effective than a keen and kindly sense of humor? No one is in danger of becoming a pessimist who has eyes to discern and a sympathetic heart to interpret the funny side of life. We have rarely been so much impressed by the value of this gift as at the funeral of Dr. A. H. Clapp last Saturday in the Tabernacle Church, New York. Two of the speakers felicitously enlarged on it as one of the finest characteristics of that noble old man, which kept fresh his interest in life and was an unfailing attraction, holding to him friends of every age. Dr. Storrs, speaking of the letters he had received on that peculiar blue paper which Dr. Clapp preferred to use, said: "I have often begun to laugh almost before I opened the envelope, knowing that some delicious fun would exhale with whatever message he might send me. It was as much the gift of God to him as the gift of rhythm to the poet or the power to shape the marble to the sculptor." Then Dr. Storrs went on to speak of the undying influence of this rare quality blending with his old friend's energetic and persuasive thought and wise counsels, and of his life itself in the world beyond—continuous, personal, sympathetic, humorous and consecrated. Blessed old man, possessed of the gift of perennial youth! Many a reader of *The Congregationalist* in past years will recall Huntington's flashes of fun, illuminating his weekly letters from New York, and will desire for himself that he may have and keep a gift of God to see the humorous side of human life, while he truly estimates and reverences its highest possibilities of usefulness and holiness.

Dr. Beaton's suggestion on page 634 is worth considering. Difficulties in carrying it out in the form indicated by him might prove insuperable. But

the very effort to recognize and extend the significance and value of Congregationalism in some such formal and largely novel manner would awaken attention and develop more denominational spirit of the right sort. Many among us are not half aggressive enough in promoting Congregationalism in becoming ways. They are so afraid of being called sectarian that they are not sufficiently denominational—a quite different thing. Such a lectureship, properly manned and worked, not only would quicken and educate thousands of our own church members, who are not yet as intelligently loyal as they ought to be, and easily might be induced to become, but also it would attract and inform many who are unidentified with any other branch of the church. We have no sympathy with the proselyting spirit. On no account would we draw people away from other churches in order to build up our own. But we heartily favor any and every suggestion intended to promote a more large, rapid, healthy and devout denominational growth.

The Novel and the Congregational Pulpit

At least two of our congregational divines have been criticised of late for discourses dealing with certain great novels, but the adverse comment comes in the main from persons outside the congregations listening to the sermons. We should think that a minister whose chief aim was to preach the gospel might be trusted to make use of whatever material would further that end. More and more the story appears to be the form of discourse which appeals to the multitude, and which is often the vehicle of truths that would never otherwise be grasped. No man of sense would devote fifty, or even twenty-five, Sunday evenings during the year to sermons of this character, but an occasional sympathetic discussion of a story of the first order by a minister well versed in general literature and skillful in discerning its relations to life is as legitimate and may be as fruitful as expository or doctrinal or any other kind of preaching.

The precise status of the latest phase of the Briggs controversy, transferred from a Presbyterian to an Episcopal basis, is this: Professor Briggs was ordained deacon in Grace Church, New York, on May 27 of last year, whose rector, Rev. Dr. W. R. Huntington, may be considered the leader of the "Low" church element in the communion. The regular Trinity ordinations take place this year in St. James Church, which is also moderately "Low" and where there would have been, probably, no protest. Professor Briggs wanted to go abroad two weeks earlier than Trinity Sunday, and Bishop Potter, his dates being filled, asked him to go to St. Peter's Church, in the Bronx borough,

where the bishop was to be on May 14 to confirm a class. He had two other appointments that day, but with singular misfortune he selected the only pronounced "High" church of the three. The rector of St. Peter's, a son-in-law of Horace Greeley, not specially prominent in the diocese but an advanced "Catholic," wrote Bishop Potter protesting: first, against the rite being performed in his church, and, second, against it being performed at all. In this action Dr. Clendenin undoubtedly represents his element in the Episcopal Church, which has all along been fretting under the Briggs accession. While couched in respectful terms the protest against the rite taking place in St. Peter's is final, since a rector can bar out his own bishop even, if he wants to. It may be said that a large number of Episcopalians, both "Low" and "High," regret the advent of Dr. Briggs, but believe the best way is to receive him and say nothing. It is now probable that the ordination will not take place till after a doctrinal examination of the candidate, and it may be indefinitely postponed.

Sunday Papers The establishment of Sunday editions of *The Mail* and *The Telegraph* in London

has aroused a controversy throughout the length and breadth of Great Britain which promises to be memorable. It is gratifying to note the way in which the Free Church councils, the religious journals and the Nonconformists are throwing themselves into this fight against seven-day journalism, with all its disastrous effects upon the multitude and its demoralizing results upon journalists. The matter has twice come before the House of Commons, and the second time the ministry did not treat the matter as flippancy as Mr. Balfour treated it when first broached. Thousands of English business men and not a few advertisers are announcing that the paper which disregards public sentiment and overworks its employés on the seventh day of the week cannot have their patronage on the other days. Rev. Dr. John Clifford and *The British Weekly* do not hesitate to advise the use of this weapon. Journalists and news agents whose rest day is threatened are furnishing statements of their attitude which indicate clearly that the innovation is much dreaded by the men who will be called upon to do the work.

Like a Shock of Corn Fully Ripe

With the passing away in New York city, last week Thursday, of Rev. Alexander Huntington Clapp, D. D., almost all the conspicuous figures in the old guard of Congregationalism seem to have vanished from our sight. Only six weeks ago that other grand old denominational leader, Dr. Strieby, went; within the year ex-President Bartlett of Dartmouth and Dr. Buckingham of Springfield have passed on; and now death has claimed our beloved Dr. Clapp, who the first of last September passed the fourscore boundary of human life. The ranks are thinning fast, and each as he goes leaves not only a vacancy in our hearts but an inspiring record to the men of the younger generation, who may be pressing on, not to take

the places of the departed ones, but to carry on their work.

The Puritan type has flowered forth in many another character beside its foremost exponent, Cromwell, to whom honor is rightly being paid during these commemorative days. Dr. Clapp was of the same large mold intellectually and spiritually. Of fine Massachusetts stock and a native of one of its remote hill towns—Worthington—he breathed in his youth the intellectual atmosphere of Boston, Andover and New Haven, and, profiting by the training of the best schools, he added to his scholastic equipment for life the practical advantage of several years' experience in business. A short term as professor of rhetoric and English literature in Middlebury College, a taste of war life in the chaplaincy of a Rhode Island regiment and a six months' European tour were the principal digressions from the main current of his life after he had once entered upon his professional career.

Dr. Clapp's most conspicuous and enduring service was rendered as a pastor and as an administrative officer of the Congregational Home Missionary Society. In the former capacity he spent at Brattleboro, Vt., the seven years from 1846 to 1853, going thence, after an interval of a year or two on account of weakness of the eyes, to the Beneficent Church in Providence, where he remained for the ten years ending with 1865. There can be but few surviving members in each of these churches who recall the faithful ministry of Dr. Clapp to them and theirs, but they must still treasure the memory of his rich and strong pulpit discourse, of his wise and tender counsel. He surely must have approached the ideal minister of the old school, for he possessed the qualities which Ian Maclaren has depicted for us in Dr. Davidson, and which more recently Mrs. Deland has embodied in Dr. Lavendar of Old Chester.

But another sphere of activity beckoned him, and, heeding the call of the Home Missionary Society, he put the strength and ardor of his mature years into the effort to keep American civilization Christian by following the advancing tide of population with the influences and institutions of the gospel. As secretary from 1865 to 1878, and thereafter as treasurer, he was a powerful factor in shaping the policy and in administering the operations of the society. He bore his full share of the great load which at critical periods has been the portion of the officers. Only those most intimate with him know the strain that often rested upon this sunny soul by day and often far into the night. Conservative in counsel, he was yet always eager to increase the efficiency of the organization, and he realizes today, in the midst of his heavenly joy, if he never did before, how essential was all the daily painstaking office drudgery to the usefulness of many a struggling church on the frontier, and to Congregationalism's forward march through the West. Like Dr. Strieby, he died in the harness, his later years having been given principally to the editorial work of the society.

Elsewhere we speak of his long connection with this paper, through which we believe no small share of his influence upon the Christian life of this country made itself felt. The eyes of many of

our old readers, to whom he brought regularly the tidings of New York, will moisten as they learn of Huntington's death. We cannot try to give expression to all our personal sorrow and appreciation, but we have sought here simply to estimate aright the work of this noble servant of God who has won his crown.

Lawlessness versus Law

The people of Georgia have been for the past ten days discussing earnestly a question of the greatest importance to the character of their State. It is the question whether savagery can best be suppressed by lawlessness or by law. The discussion turns about a test case which has been fully described in the daily papers, but a brief summary is necessary in order to interpret the discussion. Some months ago a number of buildings in the town of Palmetto were destroyed by incendiary fires. Six white men agreed together to try to bring to justice those who set the fires, who were believed to be lawless Negroes. Each of these six men received warnings from unknown persons threatening them with assassination. One of them, living at some distance in the country, while sitting with his wife and young children in his home, was murdered. A Negro stole behind him, buried an ax in his head and beat his brains out as he lay on the floor. Then he snatched a babe from its mother's arms and threw it into the pool of its father's blood. The prolonged tortures of the mother in the presence of her children, paralyzed by fright, as told by the citizens of that section, cannot be described in print. No accounts of savage cruelty surpass this.

As soon as the facts became known the community went wild with excitement. Rewards were offered for the apprehension of the murderer. He was arrested, seized by a mob of white citizens and put to death with the most savage barbarities they could invent. They went deliberately at their work. They bound the Negro to a tree, cut off portions of his body, drenched him with oil, burned him to death and carried away pieces of his cooked flesh and bones as souvenirs. Their deliberate purpose was illustrated by a telephone message sent before the lynching began to a minister in Atlanta, which was copied and carried to his house. It was an invitation to him to attend the barbecue, saying that, if he could not come, if he would mention what part of the carcass he preferred, it would be sent to him. We can vouch for the truth of this statement.

Several cases of murder and rape have occurred in Georgia recently, and in some instances the criminals have escaped. If we may judge from opinions expressed in railway trains, in hotels and in conversation with reputable citizens, the prevailing opinion in northern Georgia is that the worst crimes will be suppressed more effectively by lawlessness than by law. This sentiment is by no means unanimous. The remonstrances made to the mob by ex-Governor Atkinson express the feeling of a considerable number of thoughtful men. But we have heard repeatedly young white men express the wish that they could have had a part in the lynching. "It makes me proud to be a citizen

of Georgia,^{PRO} a common comment following the repetition of the account of it. One man said to us with fervor that he believed God would add a star to the heavenly crown of each one who shared in it. During a stay of several days in Atlanta we have talked with a number of persons from various parts of the South, some of them delegates to the Sunday School Convention. All of them recoil from considering the story of the lynching, but most of them seemed to consider that the inexpressible heinousness of the Negro's crime made any fate too good for him, and that the terror inspired by the mob would be more effective in stopping such deeds than any probable processes of law.

The white people of the South have a heavy burden to bear in this multitude of reckless, lawless Negroes, some of them acting like vicious animals even when sober, many of them when drunk. But nothing in the outlook of the people of the South into the future is more discouraging than their confession that they can control these would-be criminals only by lawless retaliation and by savagery equal to that which they would destroy. State pride is intense in Georgia. But it must in the end suffer much from this nurture of distrust of its power. This sowing of the wind will be followed by reaping the whirlwind. The first lynching was quickly followed last week by another in which a Negro was mutilated and killed by a mob without trial and on no other evidence than a statement of the wretch who had been burned to death. Others who have suffered real or fancied wrongs will take the law into their own hands. The example to the Negroes is specially vicious. The large majority of them are law abiding. But the events of this last week have been a lesson to them at least to inflict vengeance without recourse to law on enemies among their own race. There is a grim humor in the exhortations of the governor and of the newspapers to the Negroes to aid in bringing Negro criminals to justice.

The South must pay heavy penalties for the savagery its public sentiment encourages. We expect to see an increase of crimes of violence, not only in the South but throughout the country, following this public approval of, or apology for, lawlessness. Not till the people respect the majesty of law and unite to insist on its prompt and just enforcement on all of every race will lives and homes in the South be safe and thrifty immigrants seek settlements in that section. Prosperity will come through orderly and peaceful communities, never through lawlessness.

Yet it is well to remember that our country is one and must be united in bearing common burdens. The homes of Georgia must be as sacred to New Englanders as their own. The problems of the South are the problems of the whole country. The discussion of them which is patriotic, Christian and helpful regards them as belonging to all the people, not alone to any one section. There is but one desirable solution, and that is to be gained through the patient application of Christian principles. The majority, North and South, believe in them and are learning how to apply them. Indiscriminate denunciation of the South-

ern people, white or black, from pulpit and press, will only delay the solution which all good men seek. But we believe that Christian principles will prevail.

The Sunday School Convention

No other religious gathering in America represents so varied a constituency as the triennial International Sunday School Convention, which closed its five days' session in Atlanta last Sunday night. The annual Christian Endeavor Convention is larger, but several denominations are not represented in it, having young people's organizations of their own. Delegates, numbering more than 1,500, from nearly every State and Territory and from each province of Canada came into the city on Wednesday, many on special trains. The welcome they received was warm, both as respects the temperature and their reception by the citizens of Atlanta. The most prominent people in the city attended the opening session, and the great Opera House was packed, a multitude being turned away for want of standing room. Governor Candler, representing the State, and ex-Governor Northen the churches and Sunday schools made appropriate addresses, to which fitting responses were given by delegates from the North, West, South and Canada and from the Negro race.

Perhaps the greatest incidental value of such gatherings as this arises from the interchange of opinions between Christians from every section of the country. Of course it was not possible to keep out of sight questions of greatest popular interest. The unity of the Anglo-Saxon race in solving world problems, as affirmed in the ringing words of Dr. Potts of Canada, called forth enthusiastic response. Dr. Conrad of Worcester, Mass., admirably improved his opportunity, in his eulogy of Henry Grady, to show the vanishing of sectional lines between the North and the South. It was reserved for a Southerner, Dr. Vance of Tennessee, to denounce in scathing words the crime of lynching and to declare the certain and terrible consequences of lawlessness approved or left unpunished. The color question repeatedly appeared, sometimes agreeably, as in the able addresses of representative Negroes, such as Prof. N. W. Collier and Rev. L. B. Maxwell, and in the singing of the quartet from Atlanta University; once or twice not so agreeably, as in attempts to secure offices for Negroes and in the seating of delegates. Such questions cannot wisely be handled in a great assembly; but the excitement was soon quieted by putting the whole matter into the hands of a committee.

Sunday school work during the last three years, as indicated by statistics, reports from the executive and lesson committees and from various departments, shows gratifying progress and the recognition of new methods of studying and teaching the Bible. Of these we may speak further next week. The election of Hon. Hoke Smith of Atlanta as president of the convention and the choice of Denver as the place for the next meeting promise an interesting occasion in bringing a Southern Christian statesman and orator before an audience of Sunday school workers in the West in 1902.

The Ethics of Re-marriage

A marriage ceremony, duly legalized by a Congregationalist minister—we deeply regret to say—in Greenwich, Ct., last week raises some very important issues, vital to the permanency of decency in American society.

The facts in the main are these. At 3.20 p. m. a judge of the Supreme Court of New York granted a divorce to the husband of a woman, at the same time decreeing that she could not marry again until her former husband was dead, and also ordering that the minor children of the couple should be given into the exclusive custody of the father. Adultery is the only cause for which divorces are granted in that State. Five hours later the woman appeared in the New England town with one who wished to make her his wife. They found town officials and a clergyman, who conformed to the civil law and pronounced them man and wife.

The fact that all the persons in this travesty on Christian civilization are wealthy and are deemed of high social position gives this particular case an importance, part of which is real and part fictitious. It is important solely as it reveals the attitude of mind and soul of a large portion of that leisure class in the metropolis which boasts of its wealth and its immunity from toil. It is of fictitious importance inasmuch as what has happened in this instance is happening constantly, with the actors in the tragedy drawn from all strata in society.

After studying the facts, the question naturally arises, Could anything more conclusive revealing the evil of State control of marriage and divorce legislation be imagined? A New York court's decree on the subject of marriage and divorce has force now only with those citizens of the State whose penury forbids them from moving and residing elsewhere. Once across the New Jersey or Connecticut lines the judicial decree is not worth the paper it is written on. Some day the national scandal will become so portentous that we shall have a uniform federal marriage and divorce law, as is the case in Germany and Switzerland.

Again, contemplation of the facts suggests whether clergymen of churches other than the Roman Catholic and Protestant Episcopal have not some duties they owe to society when asked to marry people who are strangers to them, but whose civil credentials are irreproachable, as no doubt they were in this case? Do they always look at the problem from the point of view of the state, of the family—as an institution—as well as from the point of view of the real or alleged happiness of the two who come to them asking for their professional service? We cannot believe that the clergyman in this case was cognizant of the history of the people he married. But if not, why not—unless they deceived him?

The effect of such acts as make up the record in this case upon the life of the nation, the family and the individuals concerned is damaging. It panders to the carnal man, not to the spiritual; it is individualistic to an abnormal degree, and hence wickedly unsocial; it makes what should be a sacrament a sacrilege

and it brings laws, courts and clergy into disrepute.

The Holy Spirit in History

It is well, sometimes, to enlarge our range of observation and thought, and to study human history as a whole for it has many lessons. No Christian can do this without being impressed by tokens of the presence of the Holy Spirit, not only at occasional times and during temporary periods, but throughout the whole course of human events. To study the development of civilization and the advance of knowledge and culture, so far as they may be said as yet to have penetrated the world, is to recognize evident indications of a divine plan and divine oversight.

Historic events, the significance of which was not apparent at the time, take their places in the great scheme of God for mankind, and their true meaning and use becomes evident. Thus the persecution of the Christians in the early years of the church seemed to them a cruel and almost deadly calamity, but now it is evident that God used that fact, and probably ordained it, so that the seeds of Christianity might be scattered more widely throughout the world and might have opportunity to take root in fresh soil. Whatever events in the career of mankind may be examined will be found, when viewed in their larger relations, to have had something, and often much, to do with the development of humanity from a lower to a higher state of knowledge and usefulness, from a dimmer to a more clear and efficient conception of Christian truth and service.

This lesson, taught so plainly by the study of universal history, is equally clear, and often more impressive, in the case of an individual nation. No one can read the history of the War of the Revolution, the founding of the American union, and the succeeding generations of our national life without being convinced that but for the divine hand guiding and conducting us we should have gone to pieces quickly. And he who is appalled by the corruption in domestic and political life today has only to read carefully the records of a century ago in order to be assured that, no matter how much remains yet to be remedied or done away with, immense progress in the right direction has been made. God's Holy Spirit has been leading the American people, not merely in their material or their civil and political fortunes, but also, slowly yet surely, toward a more pervasive and a higher spiritual life.

The process which goes on in the individual man who seeks to make the most and best of his life under divine leadership also goes on in the nation and the world and manifests itself in many different ways, but at the core it is identical. The Spirit of God, which touches the heart of a man and bids him rise up and conquer his temptations and consecrate his powers to divine ends, also appeals, and not wholly in vain, to the heart of a nation. It is not merely when great revivals of religion prevail. It is equally when public sentiment is roused, as it was against slavery and as it has been in a measure for the purification of the civil service, that the Holy Spirit may be per-

ceived to be making himself felt in our midst. He who disregards this truth never can be a successful leader, or even follower, in the work of God, or even in the true promotion of patriotism and the public welfare. Consciously or unconsciously he is blind to the source of the highest inspiration upon which progress and success depend.

Current History

Parleyings in the Philippines

Just at a time when the sky seemed darkest, and the Administration was facing the necessity of calling for volunteers to take the place of those leaving the Philippines, just at a time when it seemed as if the contest would have to be waged throughout the wet season of the summer with a high loss of life as the inevitable result, the clouds parted and the sun shone out. On the 25th, 26th and 27th the American forces of General MacArthur's division attacked and ultimately captured Calumpit, performing prodigies of valor and tactical skill in the act, routing the Tagalos from trenches which they considered impregnable, and swimming the Rio Grande River in the teeth of a drying fire which would have daunted all but American volunteers and regulars. Especially commendable in this battle were the audacity and skill of Col. Frederick Funston and his subordinates in the Twentieth Kansas Volunteers, whose imperturbability under fire and relentless rush account for much of the demoralization of the enemy which has followed. Their exploit in swimming the Rio Grande under fire, in towing rafts laden with soldiers across and in rushing the trenches is one of the most daring in recent military annals.

With the downfall of Calumpit and the conclusive evidence it gave of the audacity, determination and resistless might of the American soldiery, the Tagalos lost courage, and General Luna, their ablest general, at once sent messengers with a flag of truce to General MacArthur. They were sent on by train to Manila to confer with General Otis, and the request they bore was that hostilities might cease while the Filipino congress was summoned to debate the question of acceding to the American demands. General Otis at once replied that it would be impossible for the United States to recognize the Filipino government in any way. He promised that a general amnesty would be offered to all natives, and that the United States, in deciding upon a future form of government for the islands, would give due heed to the wishes of the natives and the largest measure of self-control possible and advisable. But the surrender must be unconditional. The emissaries from General Luna, who in this matter was acting in harmony with Aguinaldo, returned to Calumpit for further instructions, and as we go to press the parleying is still under way. President Schurman of Cornell and other members of the Peace Commission have been unremitting in the endeavor to impress upon the followers of Aguinaldo the futility of further opposition to the United States, and the certainty that our national pledges will be redeemed—once our authority is recognized. But the solemn pledges of Spain so often proved to be mere words that our

promises are suspected too. General Otis, while parleying, has not omitted to make preparations for further conflict should it be necessary. But the outlook as we go to press is that the war is about over, and that from this time on the army officials and privates will have work cut out for them less sanguinary, perhaps, but none the less tiring or self-sacrificing.

Reforms in Cuba and Porto Rico

With the extension of the time for payment of mortgages two years the planters and traders of Cuba derive a time of recuperation much needed. General Brooke's order in this matter has been beneficent. The suppression of cock and bull fighting, the strict enforcement of a new Sunday closing law and the popular demand for marriage legislation which will give the opportunity for civil contracts as well as ecclesiastical sacraments all indicate that a new régime has dawned in Havana. Customs receipts are proving to be very large. The Vatican seems to be controlled by wisdom, for it has selected a native Cuban as the new archbishop of Santiago, a man who is declared to be virtuous and intelligent.

The following decree, just issued in San Juan, Porto Rico, shows how the new broom is sweeping out old filth there:

SAN JUAN, April 15, 1899.

The attention of the department commander has been invited by Porto Ricans to the immoral conditions existing in this city, which were ignored by the Spanish Government, and if continued will surely impede the progress of the island.

Children should not be allowed on the streets at night after certain hours.

While gambling has not been interfered with, it should, if allowed, be regulated so that it will not become a nuisance. Police rules of well-ordered localities should govern in this matter.

Every effort should be made by all good citizens and by the police to protect the young from evil and to bring to punishment those who defy the laws of decency, morality and manhood, rules of action so strongly implanted in the human heart that, when violated, the conscience of the most depraved appeals to the higher nature.

What applies to San Juan may also apply to other places. Alcaldes are directed to use every possible effort to improve the moral conditions in their towns. "Righteousness exalteth a nation, but sin is a reproach to any people."

By command of Major-General Henry.
W. P. HALL, Adjutant General.

Taxing Public Franchises

Governor Roosevelt forced the Republican majority of the New York legislature last week, just before it adjourned, to pass the Ford Bill, taxing public franchises. This law, if sustained by the courts as to its constitutionality, will immediately give to cities within the State an additional source of revenue, one which will go far toward diminishing the present tax rate and shift the burden of taxation where it more properly belongs, namely, on corporations deriving valuable special privileges from the State. Thus does New York, led by its young statesman, quickly adjust itself, partially at least, to the new economic conditions of which the "trust" movement is the most prominent example now.

The Copper Syndicate

The formal organization last week, under the laws of the State of New Jersey, of the Amalgamated Copper Co., with a capital of \$75,000,000, is only a forerunner of still other consolidations of copper-

mining properties in which the same financiers are interested, their ultimate aim being the control of the copper-mining industry of the United States. The significant feature of the operation, so far as at present disclosed, is that it has back of it the men who have managed the Standard Oil monopoly, and the presumption is that, in making it a successful monopoly, precisely the same methods of treating competitors will be pursued that has left the trail of the Standard Oil Co. so full of cripples, wounded and maimed for life. Already controlling to a very large extent the iron-producing properties of northern Michigan, and reaching out after the gas and electric lighting business of our leading municipalities, it would seem as if the Standard Oil Co. already had about as much as it could attend to. But it now aims to control the copper-producing industry of the country.

Dewey Day

Last Monday was celebrated as Dewey Day in three States of the Union, the same being a public holiday in Pennsylvania, California and South Carolina. Thus, already, has begun the public recognition of the greatness of the naval strategist and statesman who, one year ago, was the instrument in the hand of God in putting an end to Spanish rule in the Philippines. Those who read the article on Admiral Dewey in the *May McClure's Magazine* will find that when asked whether God had anything to do with the victory Admiral Dewey replied to the writer of the article: "O, yes, I believe it; it is easier to believe it than it is to believe that so many shells could have missed us from simple human inaccuracy of fire. . . . God knows where all the shells went. . . . If I were the good Presbyterian some persons have said I am, I should certainly say that the Lord meant to punish Spain for her years of wickedness and misrule in these islands. . . . It was the judgment of God." This admission will grieve the *Springfield Republican* especially, which eliminates God from any participation in the recent history of the Philippines. According to it Dewey was the tool of a set of conspirators at Washington, of whom Theodore Roosevelt was chief sinner, who, long before the war began, planned to steal the Philippines as spoil for monopolists, traders and mercenary Americans. The same article in *McClure's* also quotes Admiral Dewey as saying that he hopes that the stars and stripes will never cease to float over the Philippines; and his saying that the Filipinos are better fitted for self-government than the Cubans is shown to have been merely an opinion uttered when he, as is his custom, was debating the question from that standpoint. Those who have been quoting it as a final deliverance of opinion will have to cease doing so.

The Anglo-Russian Agreement

It is officially announced that Great Britain and Russia have come to terms respecting the partition of China, so far as it affects their respective spheres of influence in Manchuria and the Yang-tse-Kiang valley, the latter of which Great Britain always has had an eye on, the former of which is already practically Russian property. In making this peaceful arrangement Lord Salisbury has added

another marked triumph to his already long list of victories during the past twelve months, and has gone farther toward settling the peace of the world for the next twenty-five years than all that the Peace Conference at The Hague possibly can do. Recent semi-official utterances by M. de Witte, the Russian finance minister, have made it clear that he and his party in the Russian bureaucracy have no desire to seek a war of any kind with Great Britain. Their national ambition is rather to borrow money in England or on the Continent for carrying out those great industrial enterprises to which Russia is committed irrevocably—enterprises which promise, when completed, to alter profoundly not only the economic condition of Russia, but also of China and Europe. Backed by the czar in this feeling, M. de Witte has had influence enough with the Russian department of state to induce it to respond to Lord Salisbury's advances, in which he has the support of all political factions in Great Britain save the "jingoists," and the result is this new compact, which, while it does not preclude all possibility of war, makes it very unlikely.

Russia's apparent, if not real, desertion of France, which Power already has much capital invested in the rich and abnormally populous Yang-tse-Kiang valley and had set longing eyes on several of its provinces, will not tend to strengthen the ties between France and Russia, and will increase the conviction, which not a few French statesmen now have, that the dual alliance is one in which Russia remains solely for what she can get, not for what she will give. The enormous new domain recently set apart for France in North and Northwest Africa, under the terms of the treaty negotiated recently between Great Britain and France, will call for all the spare men and money which France has. Hence the new deal in Asia, while a disappointment to France, will not prove a cause of controversy, much less war, at least in the near future. Russia will proceed in her process of absorption of Manchuria forthwith. Great Britain will only formally stake out the claim and wait until she has a freer hand before beginning to work it.

NOTES

All is quiet at Samoa. The tenor of German press comment is much less belligerent toward the United States than it was a fortnight ago. The commission sailed from San Francisco on the 25th.

Governor Wolcott of Massachusetts, before appointing a successor to Gen. A. P. Martin of the Boston Police Board, insisted that the new appointee should pledge himself to a strict interpretation of the law governing the number of licenses to be granted in Boston, and to respect local sentiment in assigning licenses in different portions of the city.

The dinner given by the commercial and trade organizations of New York city last week in honor of United States Senator Frye of Maine was a very uncommon event, and one which testifies plainly to the place of influence and the degree of confidence which he has won through his whole hearted efforts in Congress to enact legislation which will foster American commerce.

The evidence in the Dreyfus case, published by the *Figaro*, last week, is terribly damaging to the foes of Dreyfus in the army, and has rekindled the fires of feeling in Paris. Germany is said to have recently informed the French Government that in certain contingencies

it will not hesitate to set itself and its diplomatic agents right before the public should the French Government endeavor to cloud their honor.

Our former minister to Siam, Mr. Barrett, and Mr. R. P. Porter, confidential agent of the Administration, addressed English statesmen and men of affairs last week on the trade policies of the United States in Europe and Asia, and their words had a weight which their knowledge and experience justified. It is a pleasant variation from the attitude of the British in the past, and it is indicative of the new national era about opening.

The unveiling of a fine equestrian statue of Gen. U. S. Grant in Fairmount Park, Philadelphia, last week called the President and most of his Cabinet on to that city to witness the event. The presence in the harbor of The Raleigh, one of Dewey's fleet at Manila, added to the enthusiasm of the public. General Grant's birthday anniversary was observed generally last week, General Wheeler at Pittsburg and Postmaster-General Smith at Galena, Ill., making notable contributions to the store of studied estimates of Grant's character which have been uttered since his death.

In Brief

God's highest favor to a man is to help him grow.

Considerable material in this week's paper bears upon the topic for the current monthly missionary meeting.

If the earthly life is God's school, we must expect that many of its lessons are to have their application hereafter.

If you have any pronounced ideas on the luxury question, send them by next week Wednesday, when the present Best Answers contest closes.

The first publication of the names of accredited delegates to the International Council from across the Atlantic brings the great event of next September into nearer view. See the list on page 626.

The need of oxen upon the farms in Cuba has given rise to a new use of a college term. Wellesley responded to the appeal of destitution and now has a "Wellesley team" at work in the Guines Valley. Its daily score will, we trust, do credit to the college.

It is gratifying that the Cuban Industrial Relief Fund has already received over \$120, which may be traced directly to the paragraph in our issue of April 20 calling attention to the opportunity furnished by the organization for alleviating present distress in Cuba.

Congregationalism in the Northwest loses a strong pillar in the death, last week, of Judge C. H. Woods of Minneapolis. He was a man of unusual intellectual attainments and of rare culture. For years he has been a leader among the laymen of Plymouth Church, while his modest, consistent Christian life touched the life of the community at many points.

Apropos of Mr. Wild's article on page 638 this fact may be of interest. One "notable son of a Vermont minister" now commands in the business world an annual salary which exceeds all that his father received in his fifty years' service as pastor of more than average fields in Vermont. According to this, the country parsonage takes high rank as a school of economics.

The gamblers of the nation endeavored to "sneak" a bill through the last Delaware legislature which if signed by the governor would have made Delaware a Mecca for gamblers until the law could have been repealed. Fortunately the governor halted when the bill came to him, and an investigation shows that

the signatures of the officials of the legislature were forged.

Dr. J. G. Merrill announces his retirement from the *Christian Mirror*, of which he has been the editor and proprietor since 1894. He has accepted an influential position on the faculty of Fisk University in Nashville, and will establish his home in that city. He has expended upon the *Mirror* his best energies, and he will certainly be much missed in the Congregational fellowship of Maine.

Important changes were made at the Atlanta Sunday School Convention last week in the election of officers. Mr. B. F. Jacobs, for so many years the chairman of the executive committee and the leader in general Sunday school work, was made honorary chairman and Hon. John Wanamaker was elected in his place. Mr. Jacobs is to visit Sunday schools in all lands as chairman of the World's Commission.

Casper Whitney, in the admirable series of articles on Hawaiian-America which he is writing for *Harper's Weekly*, says, in the current number: "In fact, the traders, the whalers and missionaries fell upon Hawaii simultaneously—the missionaries to accomplish such an evolution in the native from savagery to civilization as has not been equaled in the same length of time elsewhere in the world." Quite a different tone from Mr. Edward Atkinson's recent accusations concerning the former missionaries of the American Board in Hawaii.

At a council in Newburyport, Mass., last week, satisfactory evidence was furnished that the candidate had been installed over a Missouri church in 1886, but no papers were available expressing the judgment of the council that subsequently dismissed him. Instead of cutting red tape, or adjourning till the desired documents could be secured, the council conceived the bright idea of communicating with Missouri by long-distance telephone, and after a four hours' wait a satisfactory reply was received. Thus it is that modern inventions are made to subserve correct ecclesiastical usage.

The celebration of the Cromwell tercentenary in England last week seems to have been confined largely to demonstrations in places identified historically with Cromwell, or to meetings for which Nonconformists stood sponsor. Religious and partisan prejudice still makes the average Anglican Conservative still unable to see in Cromwell anything else than a despoiler of the church and a hater of royalty. Rev. Dr. Joseph Parker, in an address at a meeting at the City Temple, London, seems to have said a number of things in a way not calculated to promote disestablishment or the interests of Nonconformity.

As evidence of the popular and growing interest in nature study we quote from an appreciative letter from a school teacher in New York State received by the editor of *Tangles*. She writes: "A Flock of Birds in *The Congregationalist* of April 6 has been a source of such genuine pleasure and profit to one of the classes of the Saratoga Grammar School that we want to tell you about it. We have been reading Burroughs's Birds and Bees, consequently when the opportunity came to guess what birds belong to the 'flock' we were delighted. . . . With a kindly feeling toward all interested in birds, we beg to be your friends."

Two meetings of much importance to New England Congregationalists occur the present month. The first is that of the Massachusetts General Association at Brockton. The program is given in full on page 651, and careful perusal of it will prompt many to attend. Each church should elect a delegate; and we suggest that when delegates find it a burden to pay their own expenses to the meeting,

their churches might profitably provide for them. The following week will come the Home Missionary Society's anniversary at Hartford, of which a statement is given on the same page. It also offers an inviting program and is likely to have a large attendance.

President McClelland of Pacific University, at Forest Grove, Ore., was in Boston last week on a flying trip. If he shares with his brethren the discouragements incidental to his calling, there is no trace of the fact on his beaming face. Probably the situation at home, where the work is in better shape than for many years, accounts for his cheery spirit. There are more pupils than ever, 220 being registered, of whom forty-eight are in the college classes. He speaks gratefully of the visit of a delegation from the National Council last summer. It brought, he says, an impetus which has been felt all through the year. During the unprecedented cold weather of the past winter, a special holiday was given in order that the students might enjoy the skating—a phenomenal opportunity for that region.

The impression left by the series of meetings conducted by the Yale Band in Boston and vicinity was in every respect salutary. The young men strove hard to divert attention from themselves except as representatives of the hundreds of volunteers now anxious to be sent into the field. Emphasis was laid upon the desirability of crystallizing enthusiasm into a definite program of action, with a view to increasing the resources of the missionary societies. A modest, manly, earnest set of fellows are these recent graduates of Yale. They furnish convincing proof that there are still among the flower of our American youth those who respond to the call of Christ to enter hard fields of service. The savor of their presence will long abide in the churches and Endeavor Societies where their ringing words are being heard.

President Angell of Michigan University last week, in the annual address on Patrons' Day at Colgate University, N. Y., improved the opportunity to discuss the diplomatic and consular service of the United States. It is needless to add that no one can speak with more authority than President Angell on this important matter, and it is equally unnecessary to say that he pleaded for a higher standard of service. At the same time he did not fail to give due credit to the service already rendered by men who are appointed too often under a faulty system. Partisan and temporary appointments he deprecates, and not until this method ceases will we get the grade of men we ought to draw perennially from our colleges and universities—men who by their study of language, law and economics could serve admirably a nation which, now more than ever, needs an intelligent and efficient public service abroad.

Best Answers. V.

We propose as our next question for popular discussion:

May Christians indulge in luxuries? If not, why not? If so, to what extent?

Webster defines luxury as follows: "A free indulgence in costly food, dress, furniture or anything expensive which gratifies the appetites or tastes." We trust that, as heretofore, there will be a large number of answers, since this question is vitally related to matters in regard to which many persons are pondering deeply at the present time. Replies must not exceed 200 words and must reach this office on or before May 10. For the best answer we will give \$5, or, if preferred, \$3 and the Century Gallery of Eminent Portraits. For the second best answer we will send the Century Gallery. Address all communications to **BEST ANSWERS**, Care *The Congregationalist*.

In and Around Boston

Creed Revision

At a meeting of the Old South Church on April 28 the Westminster Confession of Faith, which practically in its entirety has been the formal test of admission to membership in the church and the test of doctrinal subscription for the church's pastors since 1680, was formally set aside by a practically unanimous vote of the 160 members present, this action being taken after the initiative and upon the recommendation of the entire diaconate of the church. Every pastor up to the time of Dr. Manning subscribed to the creed without any reservations. Dr. Manning accepted it with reservations, which he made known to the church in writing and which were tolerated. Dr. Gordon, the present pastor, was admitted to membership in the church and called as pastor without anything being said as to the existence of the creed.

For fifty years the actual test of admission to fellowship in the church has been the confession of faith found in the ancient covenant, which, with the exception of a single sentence excised, stands now as it did in 1769, the date of its origin. Hereafter it will be the sole doctrinal test for laity and clergy. It reads thus:

You do now, in the presence of God and before his holy angels and this assembly, solemnly profess to give up yourself to God the Father as your chief good; to the Son of God as your Mediator, Head and Lord, relying on him as the Prophet, Priest and King of your salvation; to the Holy Spirit of God as your Sanctifier, Guide and Comforter, to be a temple for him to dwell in. You profess to give up yourself to this one God, who is the Father, and the Son, and the Holy Ghost, in an everlasting covenant, to love, obey and serve him forever.

This action means that what has practically been the basis of belief of the Old South Church for fifty years is now formally and exclusively that basis. As a doctrinal matter the action has less significance than its ethical import. And that is, that the church has determined to be honest with the world and with the sister churches.

Dr. Gordon, at the request of the officials of the church, preached on the general theme of creed revision last Sunday, choosing his text from Rev. 21: 5, his theme being The Eternal Pledge of Progress. It was an impressive discourse, severe in its arraignment of the Calvinism of the creed that has been set aside, and eulogistic of the majesty and comprehensiveness of the covenant that has been reaffirmed. He closed with an impassioned utterance:

I believe in my soul there are hundreds of creeds up and down this land that are inverted pyramids shutting out the light of heaven. Their gospel is not the gospel of the Son of God. We do not declaim or reproach, but for God's sake what has he set us in the world to do? To repeat not only the wisdom, but the folly of the fathers? Let us thank God that this church has come back to its original basis, and that it is built once more upon God—the Father, and the Son, and the Holy Ghost.

The North Avenue Church, Cambridge, last week, voted to use hereafter the form of admission recommended by the Creed Commission of 1883, at the same time retaining the Burial Hill Declaration as its test of fellowship among the churches.

Ministerial Methods of Study

Prof. G. F. Moore, D. D., gave a helpful address Monday, before the Ministers' Meeting, upon this topic. He believes that the minister should meet the expectation that he will be a specialist in theology. It is his profession. His time for study is largely lost through leakage; what he has left should be used to the utmost. Reading of compendiums is not study. General system for mind improvement cannot be followed. Entire concentration without strain is the rule for study. The results of reading are to be preserved by memory and repetition.

Ought a Minister to Know Hebrew

By Prof. Frank C. Porter, D. D., New Haven, Ct.

There is a widespread conviction that in present conditions the ministry needs chiefly, if not only, men of broad, general culture, in sympathy with the scientific spirit of the age and with its social and political movements, men of literary taste and skill, trained to write and to speak, men of affairs, with capacity to organize and lead. Recent articles in *The Congregationalist* and President Harper's essay toward a new seminary curriculum in the *Journal of Theology* raise the question whether seminaries should not sacrifice some technical ideals, especially the requirement of Hebrew, and devote the time thus liberated to the direct production of the various kinds of men for which the churches call. "Much of the technique of a theological education," says President Harper, "could be put aside to advantage, if the time thus gained could be occupied by work in English literature. . . . Much of the distinctively theological part of seminary work should be omitted in order that the student may have an opportunity to make himself skillful in the use of the English language."

What, then, ought a minister to know? Is there any science of theology for which he is responsible, regarding which he ought to be in his community a recognized authority? In literature, psychology, sociology, useful as his attainments will be to him, he cannot, with rare exceptions, be more than an amateur. Is there no field of knowledge in which he is to be a professional, no "technique of a theological education" which he cannot set aside? If there is no such thing, let the divinity student roam at will over the fields of human thought and life, like a poet gathering materials and suggestions from all quarters. But if there is such a thing, let him, like a scientist, gird up the loins of his mind for its mastery, whether he has time for anything else or not.

It is enough for my present purpose to suggest that there is one thing, at least, which every Christian minister ought to know—the life and teachings of Jesus of Nazareth. Other men may speak with greater authority than he on questions of literature or philosophy or politics. He should, at least, be an authority on the deeds and words of Christ. He should know them in an expert and professional way; and in the light of this knowledge he should be able, better than any one else, to say whether ideas, customs, institutions of his own time and community are in accordance with the principles and spirit of Christ. The question of changes in the seminary course has been discussed, and rightly, with reference to the present outer environment of the church and ministry. But it should also be considered with reference to the inner situation. What is the present tendency of thought in regard to the Christian religion? Clearly it is toward stress on the historical life and teachings of Christ. Shall we make the teachings of Christ the source of Christian doctrine? If not, why not? if so, with what results? Shall the life and words of Jesus guide us in the organization and conduct of the Christian community, in our use of rites, in

our view of Scripture, in our methods of charity; and to what ends? If these are the questions before the Christian Church, ministers should be trained to answer them.

But the question what Jesus did and taught is a historical question, and in its details it is one of great complexity. The gospels considered as historical sources present serious difficulties, and the attempt to return to them as a standard may easily lead to new differences instead of to the longed-for unity of Christendom. It is extremely important that those who lead Christian thought in its attempt to return to Christ should, at least, possess the safeguard of a sound historical method and a trained historical sense. What equipment, then, does the study of the life and words of Christ require? I trust that I may assume that it imperatively requires Greek, and pass at once to the question I wish seriously to raise—whether it does not require Hebrew as well.

It is certain that for anything like special research in the life and teachings of Jesus Hebrew is indispensable. No historical life can be understood apart from its past and its surroundings, and there are special reasons why one needs to go far back in order to understand Christ. He came forth out of the religious history of Israel, and stood in an essential, not an accidental, relation to it. But to retrace this history and comprehend it detailed critical work is needed, of which, to be sure, some general account can be given in modern speech, but a real understanding of the critical process and a rational conviction of the soundness of its results can be imparted only by taking the student through at least some small part of the field and letting him see the facts for himself.

Without this experimental work his knowledge will be in no sense professional, and may be shaken by any one, laymen or minister, who rises to state that he has read the Old Testament through in Hebrew and finds no evidence for the critics' analysis. Yet upon the validity of the critical work rests the new structure of Old Testament religious history, and on this again, in essential and far-reaching ways, depends our understanding of the historical Christ.

Again, the Hebrew Old Testament was the sacred book of Jews in Christ's time and of Christ himself. We remove ourselves from close contact with the age of Christ if the book which fed its mind and soul is known to us only in a modern tongue.

Still further, Christ spoke Aramaic. We have his words only in a translation, so that for his exact meaning the Semitic original must often be sought. Such efforts promise important results at some difficult points. They can be appreciated by one who has some knowledge of Hebrew, and in view of them it must be said that Hebrew is even more essential to the study of the teaching of Jesus than it was five years ago.

In a word, while the gospels are in Greek the whole background and atmosphere of the gospel history is Hebraic.

For the historical student the one is as essential as the other. It is true that the minister can seldom command the means or the time for original historical research. But should he not, in present conditions, be able to use with intelligence and discrimination the work of historians so far as it touches vital questions—the work, it should be added, of the best historians, whether they write English or German? And is there any way in which men can gain the capacity to understand and judge such work except by learning, through some little firsthand laboratory practice and observation, the methods and the spirit of historical investigation?

The Congregationalist has recently told us that a certain body of ministers has voted dissent from the views of a theological professor as to the teaching of Jesus regarding his death. The subject is a historical one, and if ministers are to vote upon it they should have historical training, just as philosophical training was needed when speculative questions came before ministers for decision. How certain it is that such questions will be put to the minister in our day. What did Jesus teach about his person? How did he conceive his relation to God, and the relation of disciples to himself? What was his view of sin and atonement? What did he disclose regarding the unseen world and the future life? What did he require as to the use of property? What did he mean by his doctrine of non-resistance and renunciation? These are questions of historical interpretation. Their answer depends almost as much upon the Old Testament as upon the New, and wholly upon the possession of a trained and well-furnished historical mind. If ministers are not willing to become competent to deal with these questions, are they prepared to leave them in the hands of specialists and accept their verdict?

But it will be said that for the interpretation of the mind of Christ spiritual insight is of more value than linguistic or other technical equipment. Emphatically, yes. Insight and sympathy are important in all historical work and pre-eminently here. But these can proceed more safely and go deeper and higher on the ground of truth than on the ground of error. That where a sound historical basis is wanting its place is taken, not by superior insight, but by perverse and mistaken historical judgments, one can readily convince himself by visiting the ordinary Bible class at work upon the life of Christ.

Over against the outer environment, then, which calls for so many things in a minister but does not call for Hebrew and calls but faintly for Greek, I would put the inner environment, not a past doctrine of verbal inspiration, but the present tendency of thought as to the nature of the Christian religion and the source and ground of Christian truth, and would ask what this inner situation calls for in a minister's training.

It is not my purpose to uphold the traditional curriculum, or to question the

advantage to a minister of specialization in literary or philosophical or sociological directions. Nor can I attempt to define the amount of Hebrew necessary for the object named, or the method by which it can best be made to serve that end. But at a time when Christian faith is, as at no previous time, involved in historical problems, I would earnestly question the wisdom of removing from the equipment of the professional teacher of Christianity one of the essential instruments of historical research, one of the indispensable means for the cultivation of the historical spirit.

The Denominational Needs of the West

BY REV. DAVID BEATON, CHICAGO

After twelve years of close personal contact with the missionary and educational work of our denomination in the West I am being forced to certain conclusions concerning it which it may be well for one not dependent on any of the societies to say to the friends of our Zion both East and West.

The moment is auspicious for saying them because all signs point to a wide reawakening of interest in the material resources of our yet undeveloped States. The next decade will see a fresh wave of migration into the lands West and Southwest. The tools used to aid man in the subjugation of nature hitherto have been rude in comparison with those about to be put into his hands. Population is pressing hard upon our Interior States; competition makes it increasingly hard for our youth to get anything to do in the more settled places. Back to the land, will soon be the cry. The era of a second awakening of the nation to the undeveloped wealth at our own doors is at hand.

Besides, the crisis is upon us of conserving the vast interests already invested in this work. Millions in money and thousands of consecrated lives have been spent in this denominational service, and the harvest from all this blood and treasure is only ripening. The era of romance and enthusiasm has passed. We are in the presence of the greatest danger that can face a people inspired with ideals for the good of others. The millennium has not come in spite of our good intentions, for it takes time and agonies to bring it about. And we think we know all there is in this mighty republic—this heritage of the ages—because we have crossed it, asleep half the time, in a palace car.

One of our shrewdest and most practical field secretaries said to me, when discussing the general situation in the West: "Our churches are too isolated from the great body of the denomination. They are out of touch with its ideals and inspirations, and have not that sense of power which comes of fellowship with a great historic body of believers. They need encouragement, brotherhood, information about our work at large, instruction on the interrelation of our different societies—in a word, to be educated and enthused on the great traditions as well as the present work and thought of our denomination."

Such testimony from a man who knows our churches from Maine to California and from the Gulf to the Lakes, and whose lifework is given to the class re-

ferred to here, gives us pause. And this word crystallized the thoughts long floating in my own mind. The first thing that needs to be said is that there is an alarming coldness, amounting to utter indifference, concerning our denominational interests and responsibilities. Our congregations are becoming an easy mark for all sorts of unsectarian appeals, and we boast of our unsectarian freedom till, like the liberal philosopher, our denominational children may have to be sent to the workhouse.

Second, there is a dangerous assimilation of practices alien to the genius of Congregationalism, both as to the kind of men with whom we are filling our pulpits and the methods we are adopting to fill our pews. Some of our churches are being done to death by these alien methods. Third, there is a conspicuous absence of enthusiasm for our traditions and knowledge of our principles. I do not think that our churches in the West should walk in the boots of our Pilgrim Fathers, nor be called by their names, nor speak their shibboleths, but they do stand for distinct ideas of government and doctrine in the religious and civic life, and have rendered unique service to State and school and home. For a Congregational church to be ignorant or indifferent to these things is to be bereft at once of one of her chief sources of power and one of her chief glories.

Fourth, and as a result of the above, our benevolences are on the decline. It cuts one to the quick to go into one of our prosperous Western towns, where the Puritan spirit and virtues have been the chief cause of the material prosperity, and, seeing the homes of the younger generation filled with every article of elegance and luxury, yet finding the church dependent on missionary aid. Have our children degenerated? They give less of their wealth than the fathers gave of their poverty.

What is needed? First, some means of carrying to and impressing upon all our churches and institutions in this newer region, both the stronger and the weaker, the isolated and those in towns, a message of the unity of our faith, the community of our interests, the fellowship of our love, and the power of the gospel working through our agencies in their thousand channels of usefulness—some message of fellowship in thought, and work that will make the weakest feel the strength of the strongest, the most isolated feel the heart throb of the great brotherhood in our own land, the world, and the historic past.

This might be partly accomplished by the concerted action of our society officials, showing the unity and interrelation of all our work at home and abroad. Such a message would have to convey a clearer knowledge of our principles, correct information as to the way each society acts for itself, and in its relation with the others, in aiding the church or school, and a practical effort to bring the smaller and more isolated causes into touch with denominational activities.

Our denominational papers and society magazines would be invaluable if this class of people had them or knew how to feel the thrill of their news, but without the presence of the man, or men, of conviction and feeling these are but the dead

letter. The fact is our denomination needs an interpreter, "one of a thousand," a living presence and voice to make real the thought and work of our religious life. We have sent lecturers abroad, but when will some wise, generous Haskell endow a Congregational lectureship for our own land, to conserve and bring to a golden harvest the wealth of faith and love and service sown in the hearts of our people in the West by the consecrated pioneers? Some such work is vital to the West and is needed as much by the East to furnish fresh inspiration for the larger, unselfish life of the soul.

The Personal Side of Dr. Clapp

BY H. A. B.

Dr. Clapp's long connection with *The Congregationalist*, antedating that of any of the present members of the editorial staff and resulting in a total volume of contributions that probably exceeds the amount of material ever contributed by any person outside the force in the Boston office, justifies an endeavor to describe the quality of his work and to add a few words touching the man's personal graces and virtues.

Dr. Clapp's acquaintance with Dr. Henry M. Dexter, the former editor of this paper, began when they were college mates at Yale, but it was not until 1855, when the two were fellow-members of the Winthrop Club of Boston, that the friendship ripened into an intimacy of no ordinary strength. It was "Hello, Alec," and "Hello, Henry," from that time on. Previously, however, during his Brattleboro pastorate, he had furnished a letter now and then, and when, in 1865, he established himself at the Bible House, New York, he renewed his occasional correspondence until Oct. 14, 1875, when he began his regular weekly letter. His facile pen was also then impressed for aid in other departments of the paper. For a time he expounded the Sunday school lessons and was the author of book reviews and unsigned editorials. It was the letter, however, bearing till January, 1878, the signature "Winthrop," and afterward that of "Huntington," which gave him access to the hearts of multitudes of readers. There were at least two breaks in the correspondence, of several months' duration, owing to his enforced absence from New York to recruit his health. And latterly he wrote only once a fortnight, sending his farewell letter Dec. 9, 1897, from which we have quoted on our cover page. It had been the hope of the editors that he would continue to write occasionally, particularly articles of a reminiscent character, and he was repeatedly urged to do this, but his growing infirmities disinclined him to take up his pen for this work. In speaking, in a private letter dated Dec. 10, 1897, of the completed correspondence, he makes this characteristic comment upon it: "My letters have been very far from satisfying my ideal, and I have comforted myself by charging their defects to the want of time to make them better. The most—nearly all—of them have necessarily been hurried off at a fearfully 'currenting' gait of the calamus, and I really do believe that I could do better things if I could drive the pen at a less rapid pace."

These letters, covering twenty-two im-

portant and fruitful years and reflecting the varied interests of New York city and the life of the denomination at large as well, constitute a running history of contemporaneous movements as they were seen from week to week by a keen and fair observer. But the correspondence was something more than an able literary summary of events plus an analysis of men and tendencies. Every letter was suffused by the personality of the man. His quick sense of the ludicrous, his gentle sarcasm, his ability to lighten up dry details, his tender sympathy with human need and sorrow, his deep, serene trust in the all-wise Father—from hardly any of the letters are these elements absent. And the most striking fact of all was that never, with, perhaps, one exception, did he use the pronoun "I" or "we." It is usually thought that a letter gains if the individuality of the writer is kept to the fore, but here was a man who totally eliminated every ordinary reference to himself and yet performed the almost impossible feat of interpenetrating almost every line with his own strong and tender self.

It was not otherwise when we met him face to face. He was a comely man to set eyes upon, and his manners were those of a Chesterfield. How his deep, dark eyes burned in their sockets and the smile of recognition illumined his face as you entered the door of his office. The first sentence was almost sure to be jocose in character. As you tarried by his side, though his desk was littered with papers, he always seemed to have leisure enough to give you the best of himself. This hospitable, affectionate nature brought him many callers, but constant interruptions did not seem to disturb him, and often when he felt the burdens of his work and the stinging rheumatic pains, he would have some good story on his tongue's end to lighten the load of another.

Few men ever made nobler use of the rare gift of winning and keeping friends, as his long and close comradeship with men of the caliber of Drs. J. P. Thompson, W. M. Taylor and R. S. Storrs testifies, while he was the confidant and helpful adviser of many another man in less conspicuous circles. Even the policeman who guarded the crossing at the corner of Twenty-third Street and Fourth Avenue, and helped him daily as he changed cars, will not forget the grateful smile with which he was daily rewarded. And Dr. Clapp had his own reward too, for no one could have been more tenderly ministered to by official associates in these later weary years than was he up to the last day of his visits to the familiar rooms.

What he was in the repose of his own home it was given to some of us to realize to some degree, at least. He could grace a metropolitan club dinner and preside over it in royal fashion, but in his own armchair in his modest city home, with the birds he loved so fondly making melody through the room and, hovering about him to render every ministration a woman's heart could suggest, the dear companion whom he loved from the moment when, as a dry goods clerk in Boston, he saw her enter the store, a total stranger but an abiding vision of youthful beauty—to see Dr. Clapp there, to hear him talk and to hear him pray,

was a greater privilege than to be admitted to royal courts. Of that wonderful union in wedded life, lasting for nearly fifty-four years, one is not permitted to speak, but surely a glimpse of it may be allowed through a sentence from a letter written once to two persons just beginning married life: "Don't forget that this is only the vestibule of Eden. The garden itself is the real paradise, as you will find when you and she come to your eightieth year."

So, having experienced the best bliss that earth can offer and having loved and served his Master and his fellow-men, this noble soul has joined the host which before him crossed the flood, and we may now fitly apply to him and take to our hearts the comforting hope of his own tribute to William M. Taylor: "The words of our beloved brother are ended. We shall hear his persuasive, uplifting tones no more on earth, save in the sensitive ear of memory. Blessed be God for the hope that through his grace we may hereafter grasp that hand and hear once more that loving voice in some fair mansion of our Father's house."

The Last Hours

During his illness Dr. Clapp remained cheerful in spite of intense pain. Many of his warm friends paid him daily visits, and only a few days before his death he expressed the hope of returning to his work. He had a pleasant message for every one who called. The death of Dr. Strieby affected him gravely, and once or twice he hinted that he might be the next one to enter the heavenly abode. Mrs. Clapp was at her husband's side when he breathed his last. His countenance, which showed the suffering that he had passed through, changed to a bright and restful expression. During all his sufferings he made much of his Christian hope and belief, and he said five days before his death: "If the eternal hope that we have in Christ ever amounts to anything, it certainly does when one of his followers is passing through the valley. I have found that it pays to place your trust in God and believe on the redeeming blood of his Son. I look forward to entering into that fellowship with God that is in store for all who love him."

The funeral services for Dr. Clapp were held in Broadway Tabernacle, New York, last Saturday afternoon. The pastor, Dr. C. E. Jefferson, Drs. J. B. Clark and R. S. Storrs made peculiarly tender and affectionate addresses. Dr. S. H. Virgin led in prayer, and the choir sang some of Dr. Clapp's favorite hymns. Many of his old friends were present, including a number of clergymen, among them Drs. L. H. Cobb, R. R. Meredith, A. H. Bradford, L. T. Chamberlain, A. E. Dunning and several officers of the Congregational missionary societies.

A Few Tributes from Intimate Friends

To us who have worked side by side with Dr. Clapp, in daily touch with his loving, gentle, ever hopeful and buoyant spirit, bright in the many hours of severest pain, wise in his counsel, broad in his sympathies, has come the profound loss of a rare friendship, an incomparable personality, whose memory will be to us a perpetual benediction.

WASHINGTON CHOATE.

It was always a benediction to meet him—a warm friend, a man of prayer and one who as sincerely followed in the Master's footsteps as any one I ever knew. The servants and employees at the apartment house where he lived spoke of him affectionately and ten-

derly. "He is such a good and true man that everybody who knows him loves him," was what the elevator man said to me at my last visit.

O. O. HOWARD.

I have lived in the same apartment house with Dr. Clapp for several years and have been more or less officially connected with him, and our relations during the entire time have been as close and intimate as between any two officers in different societies. I came to esteem him at once as one of the most earnest and devoted men engaged in the work, one of the truest men in the friendships of life, one of the most loyal to the truth, to the denomination and to the kingdom of Christ, and this view of him deepened as the years passed by. The last ten years have been years of more or less suffering. He has nevertheless been exceedingly patient, cheerful, persevering, oftentimes going to the office when most men would not have left the house, doing his work most faithfully, according to the full measure of his large ability. His soul was attuned to the very finest harmonies; his feelings were always expressed in the most felicitous phrase; his spirits were uniformly exuberant even to the extent of a most delightful playfulness. Within four days of the end he expressed himself very hopefully in regard to his recovery and return to the work he had so long and so faithfully done. The last three or four days of his life were passed in unconsciousness.

L. H. COBB.

The Florida Association

To a bustling commercial city, Key West, the Congregational tribes directed their steps and received a hearty welcome by a live church and its energetic pastor, Rev. C. W. Frazer, whose installation was one of the attractive features of the gathering. Here is a truly cosmopolitan city, with a large English population from the adjacent Bahamas and the equally large Cuban element. A visit here is inspiring to the Christian worker. The Florida mainland is sixty miles distant and Cuba eighty miles away. But lonesomeness has no place under such circumstances as favored our meeting April 19-25.

The program was varied and the spacious auditorium of the First Church, which seats 500, was repeatedly taxed to its utmost capacity. Palms waving at the window and choice flowers clustered around the altar graced the interior. Over the pulpit a curious flag, half English and half American, was suggestive.

Our representative Florida workers were present: Rev. S. F. Gale, the energetic and popular superintendent who in a pre-eminent sense represents Congregationalism in the State, and Rev. A. M. MacDonald of Jacksonville, whose admirable paper on The Indwelling Christ made a deep impression. Miss Theodora Crosby of the Micronesia mission spoke for the American Board, interesting children and adults. Rev. Mason Noble spoke for the Church Building Society, and Superintendent Gale and Rev. E. P. Herrick for the C. H. M. S., referring to openings in Cuba.

The reports of the State growth show that a gain of one church has brought the total up to seventy-seven. The membership is 2,226, including the net increase of the year, 231.

Sunday was a memorable day, especially for the church, the pastor who has so faithfully served here being duly installed before a large congregation. The sermon was by Dr. S. D. Paine on Glorying in the Cross of Christ. The pastors filled different city pulpits, one supplying for the Methodist Episcopal Cuban Church and preaching in Spanish.

The topics on Monday and Tuesday were timely: Our Restored Peace, What Obligations Does It Bring Us? The Outlook in Cuba, given by Rev. E. P. Herrick, recently returned from the island. The sermon, by Rev. W. D. Brown, and the communion which followed were a fitting closing to services of unusual importance. The Key West church will long feel the influence.

E. P. H.

Matters of Note in Scotland

Congregationalism and Orthodoxy

The recent settlement of Rev. Alexander Robinson as minister of the Congregational church at Crieff has given rise to an interesting correspondence. Mr. Robinson, in adhering to the views expressed in his volume, *The Saviour in the Newer Light*, was forced to leave the ministry of the Church of Scotland, and now he has drawn fresh attention to himself by entering on his ministerial duties as a Congregational minister. Two well-known Congregational ministers of this city have written and referred to the uneasiness caused in the Congregational body by Mr. Robinson's settlement. They make it plain that while the Congregational Union is not drawn together by subscription to a creed or formulary, it yet rests on agreement with and acceptance of the fundamental truths revealed in the New Testament. The "deity of Jesus Christ and the atonement by which he obtains eternal redemption for us" are named as truths of this fundamental and crucial importance, and apart from which the existence of Congregationalism as a religious body would have no meaning.

These statements will, of course, have practical significance should Mr. Robinson apply for admission to the Congregational Union of Scotland. But this, according to Dr. John Hunter, who has written in reply and who delights in extending the protection of his theological shield, Mr. Robinson has no intention of doing. Dr. Hunter makes light of any union except as a purely voluntary and fraternal association, and he confidently welcomes Mr. Robinson as a man who will prove himself to be a good Christian minister, and who holds nothing inconsistent with his present position or in disagreement with essential orthodoxy. It remains to be seen how far Mr. Robinson will exert an influence in his somewhat marked isolation and whether Crieff is to become a center of theological disturbance.

Dr. A. B. Bruce

Dr. Bruce's diligence as a scholar and exegete and his force and fertility as a thinker are again evidenced by the appearance of his commentary on the epistle to the Hebrews. His exposition has already appeared in the pages of the *Expositor*, but this new volume gives the fruit of thirty years' study in more compact and complete form. The author is to be congratulated on this further installment of his labors in expounding the conceptions of the leading New Testament writings. The announcement, on the eve of this publication, that Dr. Bruce has been laid aside by illness has caused widespread regret and sympathy. Happily the surgical operation that was rendered necessary has passed off successfully. The preparation for the press of his second course of Gifford lectures will engage his attention as soon as he is restored to health. Its appearance may be looked for in the autumn.

Dr. Stalker's Lectures

Dr. Stalker's recent appearance as Cunningham lecturer in Edinburgh gave rise to more than usual interest. His subject, *The Christology of Jesus, or His Teaching Concerning Himself According*

to the Synoptic Gospels, is a living one, and was dealt with in six lectures which showed the author's accustomed clearness and grasp, and which drew together large audiences. Dr. Stalker pointed out that the interest of New Testament study has now passed from the work of Christ to his person and to a consideration of his earthly life. The next fifty years, he thinks, will give us a fruitful and continuous literature devoted to study of the words of Jesus. Side by side with this, attention will be drawn from the epistles to the gospels. It is sometimes wondered how busy preachers and pastors in Scotland can find time for the preparation of theological lectures. The wonder is greater when the work has to be done in this cloudy and depressing climate.

Temperance Reform

The question how best to cope with the evils of the liquor traffic has been frequently considered of late in church courts and at public meetings. We are still awaiting the report of the royal commission on licensing, and from what has leaked out it appears that the friends of "the trade" will have a good deal to grumble at and object to. Our town councilors have been considering whether any method can be devised to prevent landlords from pocketing in the name of rent an amount far beyond the value of their premises if let for any other business than drink selling. While theoretical discussion goes on, reforms tarry. The advanced temperance reformers will have nothing to do with the Threefold Option Bill. Dr. G. A. Smith and Dr. Denny have advocated that it should have a trial, but at present they are as voices crying in the wilderness. It is difficult to kill or cure inhuman selfishness.

Glasgow.

W. M. R.

Congregationalism at the South End, Boston

BY CHARLES ALBERT DICKINSON, D. D.

I was deeply interested in the recent editorial on Congregational Forces at the South End, Boston. I have never seen the problem which confronts us here more clearly stated or the difficulties more sympathetically discussed. I think that I but voice the feelings of all my fellow-workers in this part of the city when I say that we are exceedingly gratified to know that the brethren of our denomination are interested in this problem of the municipal center. Their interest certainly does not seem to us like "meddlesome intrusion," but rather a sign of that helpful co-operation which our Congregational polity holds as an ideal theory, but which it has sometimes lacked the power to realize.

To one who has been engaged in Christian work for more than a decade at the South End and who has studied carefully the changing conditions of the churches here the article suggests the query: Under existing circumstances might it not be better for the friends of Congregationalism to study our problem with a view to encouraging and strengthening the churches as they now stand rather than with the assumption, drawn from the less hopeful conditions of ten years ago, that the number of our churches should be diminished?

During these ten years we have seen many changes in the Christian sentiment and activities of the South End. Then hardly a Protestant church was making any special effort to adapt itself to the changing environment. Now several have adopted the newer methods of work, and nearly all have greatly increased their aggressive agencies. Notwithstanding

the fact that the results of our united efforts are far from what we could wish, it is probably true that many more people in the aggregate are found in our Protestant churches today on Sunday than could be found there ten years ago. In three of these churches, according to a pretty accurate estimate, the average congregations have at least doubled within that time, owing to the introduction of these new methods, and probably there is no section of Boston in which there has been such a general revival of practical Christian activities as here. If there has not been the successful winning of the non-churchgoer which we have eagerly desired, there has been at least during the past decade an effectual stirring up of the dormant Christianity of the South End, and a changing of sentiment which will prepare the way for a successful work among the non-churchgoing population in due time. It takes a long time to break down the prejudice of the non-churchgoer against what he conceives to be the average church. He is not to be captured by any brilliant sortie or alluring ambuscade, but by a multitude of subtle, wholesome influences which are almost unconsciously thrown around him by the church which stands as a great, helpful, ministering power in the community.

The statement which the editorial quotes as mine, from the City Wilderness, to the effect that "Berkeley Temple brings permanently within its influence not more than one or two habitually non-churchgoing men within a year," was rather the author's interpretation of what I said that my own words, but it was true, if he had in mind what I had at the time of our conversation, namely, the conversion of the non-churchgoer and his actual church membership. Some have united with our church every year from this class, and one year we received a considerable accession from the non-churchgoing ranks, but the number at best has been pitifully small, and I have been so impressed with the peculiarities of the non-churchgoer and his importance as a citizen and the difficulties of winning him for the church and the lack of interest in him displayed by the average Christian that I have frequently made a statement in public, which has never been contradicted, much as I would be glad to have it, that there are probably not ten churches of our denomination in Massachusetts that can count today in their membership ten adults, respectively, who three or five years ago belonged to the habitually non-churchgoing men or women of the community. While it is true that few of this class have come into our church fellowship, we have reason to think that the methods which we have employed have brought a good many of them over our threshold and into our various services and gatherings, and that we have as a church made some advance into their indifferent lives.

Our weekly temperance meeting, for example, numbering from seventy-five to 200, probably brings under our church roof and Christian influence more of the distinctively non-churchgoing classes of the community each week than are to be found on an average, in the same time, in all of the churches of our polity in the State. This is one step toward winning them spiritually, and it is a part of the hopeful condition which during the past few years has increased in this part of the city, and which I am quite sure prevails in many of the other churches.

It may be that before the new century gets far on its way we shall find that our three Congregational churches here are all needed to shelter the new-comers from the ranks of the "outsiders." There is no lack of people, nor will there be for many years, but there is not as much consecrated money here as there was once. There are a good many bright and active people who have a little money, but not enough religion as yet to pay for a church service that is attractive enough to interest them. The same principle must govern our denominational work in the municipal center

that governs all aggressive evangelization in the foreign field and at home. Consecrated money must appropriate the strategic point and hold it till the gospel does its work and the indifferent masses are constrained to support in part, at least, the work of the church. It is a fatal mistake to give up a church when the consecrated money moves away from it, and it is a worse mistake to think that the only people who need the gospel are the few who are able and willing to pay for it.

The success of Congregationalism at the South End depends upon the sympathetic co-operation of the sister churches outside of the South End. If we are made to feel that we are pitted against each other in a race for dear life, and that our brethren are watching us and speculating as to which one of us will be the first to give the last gasp and yield the field to the other two, we shall be much embarrassed in our work. If the truth were known, there is an amazing amount of vitality at each corner of our South End triangle, and no one of us expects to die for a good many years yet. Union Church never did better work than it is doing now. Its repeated losses of good and true men have stimulated it to new endeavors. Its pastor is a man whom we all love, and his work is telling among the hosts of young people who surround his church. Shawmut is united and happy in the possession of her virile, many-sided pastor, who comes thoroughly equipped for service in the municipal center, and whose consecrated energy will doubtless greatly discourage the prophets who have predicted the demise of that church in the near future.

As for Berkeley Temple, its pastor is somewhat older than the other two, and he has had more rubs with the world, the flesh and the devil at the South End, but his people are younger and more vigorous than ever, and, although their purses are not overheavy or their time much given to leisure, they have just carried through a big bazaar and have made money enough to redecorate the old church edifice within and without and fit it for another ten years' service.

None of us churches want to die yet. Why should we? Our "problem" is as fresh as ever. We have not solved it. We would like to live long enough to see the idea of federation and co-operation applied to it. We prefer that kind of an undertaking to an undertaker.

In and Around Chicago

A Thriving Suburban Church

No church in or near Chicago has a better name, is more earnest and aggressive, or more benevolent and sympathetic with every form of need than the First Church in Evanston, Dr. J. F. Loba, pastor. About five years ago a Sunday school was organized in a growing part of the city which speedily grew into a second church. A lot and a convenient house of worship were provided by the mother church at an expense of \$6,000. It paid half of the salary of the pastor. At the end of three years the little church had a membership of seventy-seven. Last year the church unfortunately became disorganized and so divided that the First Church was obliged to resume control of the property and begin the work anew. April 10 fifteen of the former members of the Asbury Avenue Church were received into the fellowship of what is now to be a branch of the First Church, and some thirty more will soon join. Under prudent leadership, such as will now be furnished, the growth of this enterprise will be rapid and healthful. The aggregated benevolence of Dr. Loba's church last year to twenty-four objects is \$6,819, with home expenses amounting to \$12,626. The pastor's class of young people, mostly from the Sunday school and numbering about thirty, has met every week since January for the study of the questions What Do Christians Believe and What Are Their Duties? The prayer meeting topics for the year and the special topics with persons ap-

pointed to discuss them for the monthly missionary concerts are suggestive. Some of these topics are: The Work of the Women's Missionary Societies, A Consecrated Life, Opened Windows, The Fruit of the Spirit, The Divine Affirmative, The Christian's Ground of Confidence, Paul to the Galatians, Paul to the Philippians, Paul to the Ephesians, The Unknown God, The Duties of Neighboringness, Our Country's Duty to Her Heroes, Sowing and Reaping, God in Nature, Our Country. Certainly there is no lack of variety in the subjects discussed at the weekly gatherings for prayer, nor is it conceivable that any of the meetings should be dull. As a result of the weekly meetings held for the young people sixteen will be received on May 7. Their average age is a little over fourteen.

Additional Gifts for Berea

So well pleased was his first investment of \$50,000 in Dr. D. K. Pearson that he has decided to double it, provided President Frost secures another \$150,000 within a definite time. This increase of the original offer has brought joy to the officers and students of the college. They feel that the interest already aroused in the institution will aid in obtaining what will furnish a working endowment and enable it to reach the mountain whites and the colored people in their vicinity. The recognition of the importance of the work of Berea by Governor Bradley of Kentucky and Governor Roosevelt of New York will greatly aid President Frost in his further canvass. Notice has been, or will be, sent to every institution that all offers of help from Dr. Pearson's hold good only till July 1, 1900.

Education for Women

The beautiful Emerson Hall at Beloit, which was erected and named by that prince of givers, Dr. Pearson, is more than fulfilling the wishes of its donor. Its rooms are nearly all occupied, although this is the first year it has been used. About seventy young women are in the college classes. Their scholarship is fully equal to that of the young men. Nor are they suffering in health or breaking down from overwork. Their presence in the classrooms and on the campus is refining and elevating. Loyalty to the college is as marked among them as among the young men. Living together under one roof, caring to a certain extent for their own rooms, eating at the same table, with opportunities to do some of their own laundry work, under the care of a dean, Miss May Pitkin, whose fitness for her position is becoming more and more evident every week, these young ladies are leading an ideal life, and at the same time enjoying the advantage of the best college training. With economy, the cost for a year can be reduced to about \$200. It is hard to see how so much can be furnished for so little, but facts are not to be contradicted. At the annual debate between Knox and Beloit, which took place Friday evening, April 21, Beloit won. The question was upon the annexation of the Philippines and was decided in the affirmative.

Another War Hero Gone

In the death of ex Gov. Richard J. Oglesby of Elkhart, Illinois has lost one of her most famous men. "Uncle Dick," as he was familiarly called, was one of the most earnest supporters of Lincoln and Grant. He was entirely self-made. With little education, he managed to secure admission to the bar, and, through industry and fidelity to his clients, to acquire considerable practice. But it was as a patriot he was best known. No one ever had any doubt as to his political opinions. Three times, for periods of four years each, he was governor of the State. He served also as senator at Washington. He died comparatively poor. He was an impressive and interesting speaker, and in certain sections of the State was immensely popular. When a candidate for office his majorities were always greater than those of his party. His third term in the governor's chair, contrary to the traditions of the State, was a deserved tribute to the excellence and patriotism of the man.

The Fellowship Club

Monday afternoon a new club was launched into existence at the rooms of the Y. M. C. A. It is to be composed of ministers of different denominations who will discuss topics which are most prominent and important, and so far as possible secure public action in reference to them. One of the subjects now before its members is the annexation of the Philippines. This club believes that the Government is under a sacred obligation to control these islands and train their inhabitants for citizenship and self-government. It has no sympathy with those who seek to embarrass the Administration by anti-annexation meetings, or who advocate withdrawal from the islands before Aguinaldo and his supporters have surrendered. The membership is limited to twenty-five, but will probably be increased. It will give a dinner once a month.

Chicago, April 29.

FRANKLIN.

W. H. M. A. at Westfield

The semiannual meeting of the Woman's Home Missionary Association was held with the Westfield, Mass., auxiliary, Wednesday, April 26, Mrs. C. L. Goodell presiding. The morning session was in the pleasant hall of the parish house, bright with flowers and palms. The devotions were led by Mrs. President Mead of Mt. Holyoke College. Mrs. Grant extended a cordial welcome, to which Miss White, treasurer of the association, happily responded. The first paper was on the work of the French-American College in Springfield, read by Mrs. Giroux. That eight per cent of the population of New England is French, and that shrines and crucifixes stand by some roadsides, was news to many. A quartet of young men from the college rendered French songs acceptably. Mrs. Alice G. West has visited our Indian schools at Oahe and Santee, and her sympathies were especially enlisted for the teachers in their isolation and destitution, since fire has destroyed their home and they have no funds for rebuilding. Mr. and Mrs. Riggs with two helpers being the only white people within many miles. The industrial school work has to stop for lack of funds. Mrs. Hawkes took her hearers to Utah, her recent residence. The Mormon question has not been understood. If it had been, Utah would not now be a State, with State liberties. Mormonism and polygamy are increasing, and they boast that twenty-five years hence it will be the religion of the United States. The outlook is dark.

After a bountiful collation the second session opened in the church, an ancient edifice where for more than 200 years only nine pastors have ministers. Box Work was the title of a paper by Mrs. H. E. Stockwell of Providence, R. I. While not argumentative, the facts drawn from experience must have convinced all that under existing conditions missionary boxes are not only necessities but mutual benefits to sender and receiver. They were called the modern stays for the hands of Aaron and Hur of today. Mrs. Anna R. Wilkinson, daughter of Rev. Julius Reed, D. D., gave an interesting sketch of his work as pioneer missionary in Iowa sixty years ago, he having preceded the Iowa Band.

The president's address took the form of a Bible reading on Beauty as a divine attribute, inherent in all God's creation and the virtue of meekness as a manifestation of beauty in Christian living. This quality, she showed, needs cultivation in these days when sometimes bustling activity takes the place of spiritual development. Miss Shepard of the Junior department told of the work in New Mexico which the Juniors are expected to support. The closing address, by Dr. J. D. Kingbury, described the condition of Cuba.

The gathering was enjoyable throughout. Vocal solos were a delightful feature, and the cordial hospitality will not soon be forgotten.

M. L. P.

A Vermont Broadside

Congregationalism in Northwestern Vermont

BY REV. EDWARD HAWES, D. D.

This entire region was originally home missionary ground, cultivated by workers sent from Connecticut and Massachusetts. It is to their labors that a large number of our churches owe their origin. Of the 208 Congregational churches in the State fifty-five are in what is properly called northwestern Vermont. Within four years three of these, Waterbury, Swanton and St. Albans, will have passed the century milestone. Within six years more three others will be 100 years old—Burlington First, Morrisville and Montpelier.

These churches in the Champlain Valley and in towns along the northern border of the State are ministered to by representatives of not less than eight theological seminaries—Bangor, Andover, Auburn, Chicago, Princeton, Union, Yale and Montreal. The inference is a fair one that the preaching, taken as a whole, is marked by a catholic spirit, breadth of view and evangelical zeal. The membership of most of these churches is small, though eight of them have on their lists from 240 to 550 names. An encouraging fact is that seven have become self-supporting during the last ten years, while fourteen still depend upon the Domestic Missionary Society. With a single exception none of these have ever been self-supporting. With reference to the relation in which some of our smaller churches stand to the needs of different communities, Secretary Merrill says: "There is no section of the State that can compare with Chittenden County for crowding in a denominational way." Unfortunate as this condition is in at least half a dozen vil-

lages, it ought to be said that in neither of them does the Congregational church receive aid from the missionary treasury. On the one hand, there is a call for sympathy. In the case of some churches the loss by reason of emigration is steady and in the aggregate serious. Not a few of them would be amply justified in saying: "The mission that God has given us has been to become weak that others might be strong. By our diminishing, enlargement has come to Zion elsewhere." In this last statement are involved both remarkable and inspiring facts. Many churches throughout our land, some even as far West as the Pacific coast, are deeply indebted for strength received from the hills and the valleys of the Green Mountain State.

In this section there are at present four vacant pulpits, Grand Isle, Essex Junction, Williston and Vergennes. The first named is vacant through the resignation of Rev. W. C. Clark, one of the most faithful of our younger ministers. The last named became pastorless through the death of Rev. Norman H. Dutcher, who was ordained less than two years ago and

has already been called to receive the reward of a brief but earnest ministry. The churches in Essex Junction and in Williston, yoked together, have been served during the last seven years by Rev. T. D. Bacon. The members of the Winooski Association, and all others who desire the increase of civic righteousness, as well as those to whom he has ministered from the pulpit, sincerely regret his departure. He responds to a unanimous call from the Brewster Church in Detroit, and leaves with the cordial good wishes of those who have known him best in this State.

Among encouraging items these may be mentioned: The membership of our churches, notwithstanding such losses as have been referred to, does not fall below the point reached in recent years. Removals have been balanced by additions. In view of an attempt made during the last session of our State legis-

benevolent societies and by the effort to enforce truth in their pulpits they are seeking more and more to justify their existence.

Among those who have ministered to the older church was Dr. J. H. Worcester, whose sermons of more than fifty years ago made an impression that still remains. It is doubtful if his real greatness was ever fully appreciated. When he died the present occupant of the pulpit was deprived of the sympathy and helpful words of a model ex-pastor. Among those who have gone to render service elsewhere are such men as Dr. Eldridge Mix, who fills a responsible position in Worcester, Mass., Prof. E. H. Griffin of Johns Hopkins University and Prof. L. O. Brastow, who is in the chair of homiletics in Yale Divinity School. It is gratifying to recall the fact that during the last ten years five young men who were members of the church or of its Christian Endeavor Society have entered upon the work of the gospel ministry, and their success both in country and city has abundantly proved their fitness for it. Another member of the church is now in Hartford Seminary preparing for the same work.

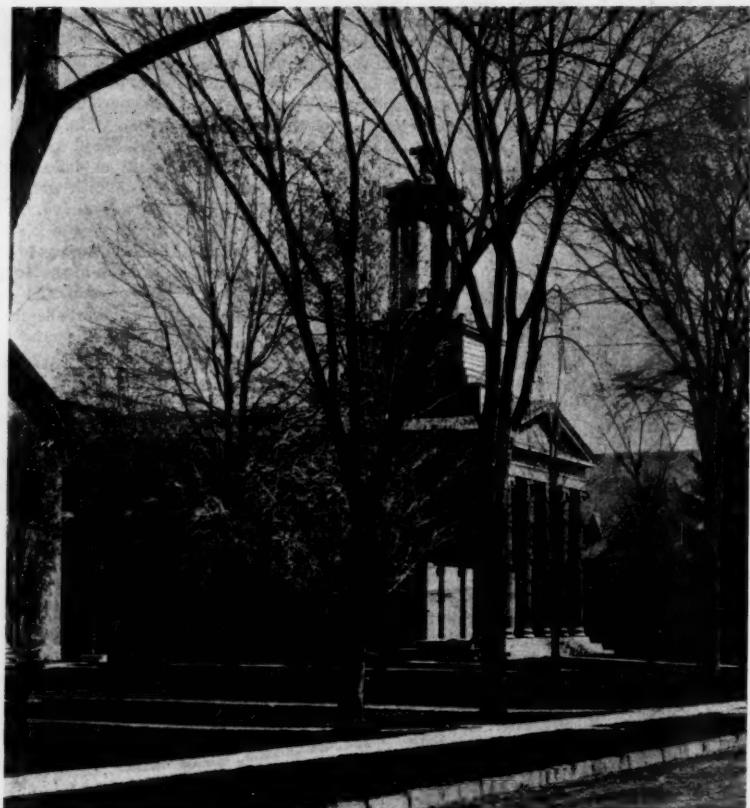
Vermont Ministers' Notable Sons

BY REV. AZEL W. WILD

No State in the Union in proportion to her population exerts a greater influence than Vermont upon the institutions and life of the country. Vermont teachers and preachers are in the schools and churches all over the West and South, and in all the professions and industries Vermont vigor and enterprise are a factor impossible to eliminate. Her influence has shaped the legislation of more than one of the Western States as well as much of that of the country at large. A single Congress some years ago included twenty-one native Vermonters, while more than 1,000

names constitute her roll of native Congregational and Presbyterian ministers. The record of some noted sons of Vermont ministers illustrates this leavening power of the Green Mountain State.

Hon. Tapping Reeve, LL. D., was a son of Rev. Abner Reeve, who for the last twenty-five years of his ministry was a pioneer pastor of Windham County, and died at Brattleboro in 1798 in his ninety-first year. The son was born at Southold, L. I., taking the family name of his mother and reproducing many of the characteristic traits of the father. He graduated at Princeton College, married the sister of Aaron Burr and established himself as a lawyer at Litchfield, Ct. He was a judge, and sometime chief justice, of the Supreme Court; the founder, and for many years sole instructor, of the celebrated Litchfield Law School, which numbered among its students many who became widely known as jurists and statesmen. Not only were his legal attainments of the highest order, but he was an eminent and devout Christian, the "chief counselor and friend" of Dr. Lyman Beecher,



FIRST CHURCH, BURLINGTON

whose eulogy was a rare tribute to his manly and Christian worth.

Hon. Levi Parsons Morton, LL. D., ex-United States minister to France, Vice-President of the United States and governor of the State of New York, is another distinguished son of a Vermont minister, Rev. Daniel O. Morton, a man eminent for his pastoral gifts and "who never in any place forgot that he was a minister of Jesus Christ." The son was born in Shoreham, and took the name of his maternal uncle, Levi Parsons, missionary to Palestine, whose death occurred not long before the nephew's birth.

Rev. Samuel C. Jackson, D. D., for more than twenty years pastor of the West Parish, Andover, Mass., and nearly thirty years assistant secretary of the Massachusetts State Board of Education and State librarian, was a son of Rev. William Jackson, D. D., for forty-six years pastor of the church in Dorset, the first elected trustee of Middlebury College, and the originator in 1804 of the first Education Society in the country, twelve years prior to the organization of the national society at Boston.

Rev. George L. Walker, D. D., of Hartford, Ct., whose eminence and services in the Congregational ministry of New England cannot be forgotten, and Hon. Stephen A. Walker, LL. D., late president of the Board of Education of New York city and United States attorney for the southern district of New York, were both sons of Rev. Charles Walker, D. D., who, in his time, was the Nestor of the Congregational ministry in Vermont. Col. Aldace F. Walker, LL. D., a cousin of the preceding, is the son of Dr. Aldace Walker, beloved Vermont pastor and for many years an officer of the general convention. He recruited a company for the war in 1862, appearing upon the Commencement stage that year at Middlebury in uniform and leaving immediately for the front; rose to the rank of lieutenant colonel, afterward gained wide reputation as a corporation lawyer, became a member of the Interstate Commerce Commission and president of the Interstate Commerce Railway Association.

The brothers, Dr. Sidney H. and Joseph W. Marsh, the one president of Pacific University at Forest Grove, Ore., and the other professor in the same, were sons of Pres. James Marsh, D. D., of the University of Vermont, himself a native of Hartford. The beloved missionary to India, Rev. Allen Hazen, D. D., lately deceased, was the son of a Vermont native and pastor; also Rev. Benjamin Labaree, D. D., for nearly forty years missionary to Persia, was a son of President Labaree of Middlebury College.

The father of Pres. J. E. Rankin of Howard University at Washington, D. C., and the father of President Buckham of the University of Vermont were both pastors in the State. Nor—though these are not strictly in the line of ministerial descent—should mention be omitted of Hon. William M. Evarts, LL. D., the distinguished New York lawyer and member of Congress, who is the son of Jeremiah Evarts, a native of Vermont and a well-known secretary of the American Board, nor of Rev. Ebenezer Porter, D. D., professor and president of Andover Theological Seminary, who was the son of Hon. Thomas Porter of Tinmouth, one of the earliest deacons in that town, a stanch and true Puritan, representative of Tinmouth in the legislature of the State and speaker of the house, also member of the governor's council and judge both of the county and supreme courts.

These by no means exhaust the list of distinguished names of the sons of men prominent in the formative periods of the religious and civil history of Vermont. Yet it renders not apt to the inhabitants of this commonwealth, as to Israel of old, the epithet of "a chosen people," specially trained for that conserving and leavening influence which today seems almost the marvel of our country's history.

Two New Pastors

Rev. John M. Dutton, who was called in February to the church in Newport, is a native Green Mountain boy, having been born at Craftsbury. He fitted for College at Kimball Union Academy, graduated from Dartmouth in 1873, and from Yale Seminary in 1876. His first pastorate in Lebanon, N. H., lasted nine years; at Great Falls (now Somersworth), N. H., he labored nearly seven years, and at Newtonville, Mass., a little more than seven

after his seminary course before he could endure the strain of a permanent pastorate. While in pursuit of health he served for a few months the First Church of Almena, Kan., and the South Broadway Congregational Church at Denver, Col. He is now so much stronger, however, that he hopes to be able to continue at Castleton.

Mr. Hyde's first full pastorate was at Bridgewater, where he was ordained in 1896. Previous to coming to Castleton he was pastor of First Church at Westminster for nearly two years. At Bridgewater there were about fifty conversions during his pastorate of over a year. While the countable gains at Westminster were not so large they seemed more permanent.

The Work in New Mexico

The meeting held at Albuquerque, April 15-17, marks the sixteenth year since the organization of the Territorial Association and the fifth since Arizona formed a separate body.

The addresses on Spiritual Life and Efficiency in Work, by Rev. F. H. Allen, Biblical Teaching on Sanctification, by Rev. P. A. Simpkin, and Look Out and Not In, by Rev. E. H. Ashmun, furnished suggestion for more discussion than time allowed. The last named was followed by brief papers on The Objects on Which This Outgoing Life Bestows Itself: The Ignorant, by Mrs. L. A. Collings; The Sinner, by Mrs. M. J. Borden; Those Crushed Under Misfortune, by Miss N. E. Lamson; and Christ the Motive of All Service, by Miss M. E. Osgood.

Much suggestion was given by the visitors: Rev. H. H. Wikoff, who presented the work of the C. C. B. S., Rev. H. P. Case of Los Angeles, who preached helpfully on "Who is he that overcometh the world?" and Miss Pamela Hand, formerly connected with the New West work. The Woman's Missionary Union considered the Work at Home and in Africa, Turkey, Spain, India, China, Japan and Hawaii.

The teachers of the mission schools held a discussion which brought out much of practical value, showing among other things the close relation between the mechanical and the moral in this education. The ignorance of numbers on the part of these people is the occasion of their being frequently defrauded by traders. Their need of education stands out afresh as we listen to the reports and experiences of the teachers. The gain in the Mexican work is slow, but improvement is noted in regularity of attendance in the schools and in getting hold of the better families, as well as in progress on the part of the pupils. The opposition of the priests has been more bitter of late—doubtless a sign that they are becoming more afraid of our influence. The courage and self-sacrifice of these missionary workers deserves better support and equipment. But good work is being done in spite of difficulties. The children are educated in mind, heart and hand, Bibles are put into the homes, the sick are nursed and doctored and the love of Christ is instilled.

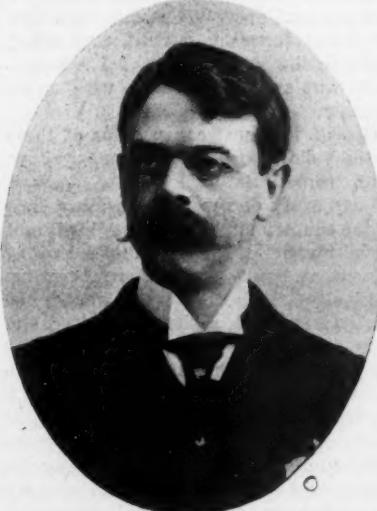
Heretofore the time of a superintendent has been devoted to New Mexico and Arizona. The writer's six years in that capacity have been with a lessening apportionment, and his resignation of the former field has been tendered believing that the interests of the work could best be served by saving the money thus expended for the use of the churches. Accordingly the field has been divided, and hereafter Rev. F. H. Allen will be in charge of New Mexico, doing the work of superintendent in connection with his pastorate at Albuquerque, while the former superintendent becomes pastor of the new church at Jerome, Ariz., and will continue to look after the home missionary work of that territory. He makes grateful acknowledgment of the cordial resolution passed by the association concerning his work. E. H. ASHMUN.



REV. JOHN M. DUTTON

years. While he was at Lebanon a burdensome and long-standing debt was paid and the meeting house repaired. At Somersworth the house of worship was improved; at Newtonville a new and handsome edifice was erected. All these churches under his care enjoyed steady growth in additions on confession. The Newport church has a new meeting house paid for and no debt. It is a good, thrifty church in all its administration.

Mr. Dutton has shown commendable energy in serving the material and spiritual interests of his church and has good pulpit ability. He



REV. FRANK B. HYDE

is greatly pleased with his new field on beautiful Lake Memphremagog, where the opportunity inspires him with large hope.

Rev. Frank B. Hyde, who has just accepted a call to Castleton, was born in Crown Point, N. Y., in 1861, graduated at Middlebury College in 1884 and studied theology in Union and Chicago Seminaries. He has already served four Vermont churches either as stated supply or pastor. His work has been much broken by protracted ill health, which began in the seminary. It was almost ten years

THE HOME

The Christ

(Suggested by the Pictures of Tissot)

BY MARTHA GILBERT DICKINSON

Yet look we for another—who shall paint
The Christ of wide creation's growing claim,
The hope on earth for sinner and for saint,
Conceived of shifting ages, yet the same?

Shall art prevail till visible endure
The self-avenging God, the shepherd's star—
The rod and staff that lead through death secure,
The faith of childhood, manhood's drifting
spur?

Stupendous task! Unto each soul remains,
Soft halo'd as befits a spirit guest,
The Christ, whose hand struck off his captive
chains,
The hidden Daysman of each human breast:

The magdalen, the mother, and the nun,
The fisherman of tossing Galilee,
The Puritan, the leper, and the son
Of modern stress in his complexity.

One knew him walking on the waves, and one
Loved him the Sabbath morning 'mid the
corn;
Another feasting; some when he had done
Strange healing—few as prophet of the thorn.

Wild hearts have met him in the wilderness,
And more close by, within the city wall,
Have touched the garment that perchance may
bless—
No fleshly image satisfies us all.

Though quick with love the painted form may
be,
"Such, Lord, was never mine," we cry. O,
then,
Look on the face of friend or foe and see
God's masterpiece—the deathless Christ in
men!

We find what we set out
Seeing Through a Mood to find in our walks about
this confused and various world. The trouble is that the "setting out to find" is for the most part quite unconscious. We carry our mood with us and see only what its companionship allows, as one who wears blue glasses sees everything in the shadow. Our street companion, therefore, ought to be a happy, or at least a charitable, mood. When a friend came in complaining of the rudeness and the carelessness of those whom she had met that day, another answered: "I didn't find the world so bad. I spent three hours on the cars and I counted sixteen distinct and different acts of kindness and consideration shown by men, without taking account of the women, who are supposed to be always considerate and kind." The mood of these two women had been wholly different, and the impression which each brought home was inevitably and unconsciously colored thereby. But the mood of charity and kindness ought to be a matter of course in our observations of other people, and the preliminary adjustment of the spirit at least as important as seeing that one's hat is on quite straight.

The "Woman's Page." If any one imagines of the world the difference between men and women in mental attitude and interests is in a fair way to be wiped out, a glance at the so-called "woman's page" of one of our great metropolitan newspapers will show him that there is no

present danger. The most convinced woman hater need look no further for evidence that the editors of these journals, at least, who pride themselves above all things on knowing what people want, believe that what the women of America want is a sugared mixture of gossip, sentiment and primer-book information, and that they may be trusted to swallow 10,000 words a day of it and ask for more. Nor is the frequent twaddle of the "ladies'" magazines much better. Much of it is written by men, but it is not manly. More of it is written by women, but it is not on the highest plane of womanhood. The first emancipation which women need is emancipation from sentimentality. The first teaching they need is that they must learn to look facts fairly in the face if they are to take their place in the busy world on equal terms with men.

With the Merry Warblers

BY EMILY TOLMAN

When the anemone nods on its slender stem and the violet blooms in the meadow and the willows by the watercourses are beginning to look like green mist, the wood warblers return to us from the far South, some to tarry only a few days on their way to their distant Northern home, others looking about for a nesting place. Now is a more favorable time to make their acquaintance than later, when the thick foliage will afford them easy concealment.

The wood warblers constitute a separate family of birds known only to America. When the amateur ornithologist is told that seventy different species visit the United States he is liable to be discouraged, but he may take heart again on learning that in any one locality he will find the number much reduced. While it is a great delight to a bird lover to see a rare migrant, one who has but little time for this interesting pursuit may enjoy much in the acquaintance of a few common warblers which remain with us all summer.

One of the most conspicuous of these is the yellow warbler, or summer yellow-bird, sometimes called wild canary. Nearly every one who spends any time in the country must have seen this bright little tenant of our orchards, looking somewhat like a daffodil on the wing. Like all warblers, he lives on insects and is furnished with a slender, pointed bill, very different from the short, thick bill of the goldfinch, for which he is often strangely mistaken. This warbler is with us from the first of May to the last of September and is most common near the habitations of man, often building his pretty nest of fine grasses and plant-down in our pear or apple trees or in the shrubbery of our lawns. I have found one of these dainty nests in the crotch of a willow tree and another in a barberry bush, low enough for me to see the little spotted eggs. The simple but pleasing song of the yellow warbler may be heard all through May and June. Summer would lose one of its charms without the presence of this sunny little bird. He is, too, an invaluable ally of the fruit grower on account of the great quantities of insects he consumes.

Quite as conspicuous for his gay plum-

age and sprightly manners is that "brilliant little meteor," the redstart. Mr. Chapman tells us that in Cuba, where most warblers are known as *Mariposas*—butterflies—the redstart is called *Candela*—the little torch. He darts hither and thither among the leaves of the orchard or forest in pursuit of his insect prey with such swiftness as to give us only a confused impression of red and black; but if we can see him before the foliage appears we shall discover that his upper parts, throat and breast, are shining black, and that there are dashes of salmon red on the wings and tail and sides of the breast. The markings of the female are similar, but the colors much less brilliant. The redstarts are so numerous no one need fail of their acquaintance. Their song resembles that of the yellow warbler, being, perhaps, a little shorter and more abrupt. Audubon gives it as "tee-tee-whee-tee-tee-whee."

A third warbler which is easy to identify, and which sometimes visits our orchards and gardens, though more numerous in the woods, is the black and white creeper, as he has been called from his habit of creeping, woodpecker fashion, along the branches or trunks of trees as he searches for his food. He is a dapper little fellow, all in black and white stripes, and frequently utters his rather weak song, "See-see-see-see," or, as it is sometimes translated, "Busy-busy-busy-busy-biz."

Those of us who wander by marshes or shady streams have doubtless seen a warbler with an olive-green back, yellow throat and black cheeks:

A living sunbeam tipped with wings,
A spark of light that shines and sings,
"Witchery-witchery-witchery."

One writer affirms that the Maryland yellowthroat is the most abundant of all our warblers; another says that this is one of the first acquaintances we shall make when we begin to study birds. I knew many warblers before I met this sprightly little songster, but that may be because he is rarely found on high lands, for which I have decided preference. I know a thicket near a reedy marsh, much frequented by red-winged blackbirds, where almost any summer day I may hear

a voice that seems to say,
Now near at hand, now far away,
"Witchery-witchery-witchery."

Quite different in habit and appearance from the Maryland yellowthroat is that dweller in the upper branches of our forest trees, the black-throated green warbler. Hunting for him with an opera glass is neck-breaking work; but one feels repaid by a sight of his beautiful olive green back, bright yellow cheeks and black throat and breast. The two white wing bars and large amount of white in the tail will help to identify him. He has a characteristic song, which once learned is not likely to be forgotten. "It seems," says Mr. Chapman, "to voice the restfulness of a midsummer day."

One of the most common bird songs heard in the woods is a loud, insistent, "Teacher, teacher, teacher, teacher, teacher," each note being a little louder and more emphatic than the preceding. One may follow the song from tree to tree, and yet fail of a glimpse of the singer. Possibly, if he give up the search

and sit down to rest, he may see an olive green bird with a heavily streaked breast walking leisurely over the ground. Most birds hop like the robin; few walk, as does the ovenbird. He is larger than most warblers, and has been erroneously called golden-crowned thrush. The name ovenbird was given to him from the shape of his nest, which is built on the ground, with the entrance at the side. The often repeated, "Teacher, teacher, teacher" is not his only vocal effort. He has a rare and beautiful song which he occasionally pours forth when the evening shades are falling. I was fortunate enough to hear it once while walking through a park after sunset. He began by repeating the familiar "teacher" twice; and ended in a rapturous and indescribable burst of melody.

An acquaintance with all our wood warblers would require close attention to them for many seasons; but some knowledge of these few will be a good introduction to this fascinating family and will lend a new charm to country life.

Two Priscillas

A TRUE STORY

BY JANET SANDERSON

"Priscilla! Priscilla!" called Mrs. Heartsease.

Away from the corner of the shed came the cheery, "Yes, mamma, I'll come as soon as Queen Elizabeth comes out of this fit. She's been quarreling again with Mary Stuart and I can't leave them yet."

And Mrs. Heartsease returned smiling to her homely duties, thankful that her little girl could live in the kingdom of "making believe."

Up in the woods of Canada lived little Priscilla, who in the midst of the most commonplace surroundings dreamed dreams, saw visions, built castles in the air and lived in a world of her own making. Her father worked logging in the woods, and her mother kept the home happy, making the last years of the dear old grandma peaceful and quiet, the middle years of the husband and father comfortable and cheery, and the first years of little Priscilla bright and happy.

Still there were times when the father and mother longed to do more for their little girl. They had young hearts which felt and loved the beautiful in life and longed to give Priscilla better books, playthings and clothes, but there often came the dull seasons of work, and the grandmother had sick days, when wants were many and dollars were few and the lesson of self-denial had been learned. So the wise mother planned how to keep all contented in doing without things.

Priscilla was a quaint little child, "full of queer notions," the neighbors said. She would play with her broken bits of crockery in the garden, giving tea parties to her rag dolls, turning her crockery into gilded china, which she had heard was used by rich families. Her rag babies were turned into characters about whom the mother had read to her. The plain, common calico dress of her biggest rag doll was changed into a beautiful plaid silk such as she had seen the minister's wife wear once at a grand wedding in the country church (an old gown sent by some well-to-do relations); and the little girl

could see in the rooster's feather in dolly's worsted cap a tall, beautiful ostrich plume that the minister's city cousin wore at the same grand wedding. But there were days when Priscilla longed for the *real* feathers and the *real* silk gown—days when she was tired of the make-believe things.

Priscilla's happiest time was the summer, and her happiest day was Sunday; not that she was very good, O, no! she was naughty sometimes, just like other girls, but she liked best of all the year the summer Sundays, because she had the long ride through the beautiful woods to the town, crossing the river through the wooden covered bridge resplendent with gay processions of lions, tigers, camels, giraffes, elephants performing marvelous tricks and the numerous other attractions of the annual circus.

Surely there was not much in the bare country church, with its few oil lamps, its big, rusty stove, its hard seats and its high pulpit, that could give a child pleasure! But there was one thing beautiful in Priscilla's eyes—the big, faded, crimson velvet cushion upon which the minister's Bible rested—that filled her with delight, for she had once heard that Queen Victoria's crown was kept on a crimson velvet cushion in the Tower of London, and she was sure it must be like this, only more beautiful, and she sometimes wished the big Bible would turn into Victoria's crown, just for once. She made believe the good old country parson was George Washington or John Bunyan, and one Sunday she whispered to her mother, saying, "I think Martin Luther will preach today." These make-believe celebrities, the faded velvet cushion and the occasional summer boarder made the church an attractive spot to the child.

There were two places in the wide world that she loved above all others—London because of the crown and the velvet cushion, and Boston because from there came the Sunday school and weekly papers, and once she had seen some prettily dressed Boston children at church with the minister's wife and they had told her about their home. She hoped that some day she should see that wonderful city.

Priscilla was fond of her dolls, even such poor specimens as they were. There was Queen Elizabeth and Mary Stuart from London, made of clean rags, and Martha Washington, made from a corn-cob. A glittering tin foil paper doll was "my beautiful lady from Boston," a substitute for a make-believe friend whom she invested with all possible lovely traits, and the long-necked squash covered with black cambric was Frederick Douglass, whose story she had learned. Still she did long (as what child does not?) for a real dolly with clothes that put off and on. Did she ever have one? We shall see.

There was living in Boston a lady—not "a beautiful lady" as the word beautiful is commonly used—but one who had a warm place in her heart for all children and who wished always that they might be happy. She remembered a long time ago the days when she was a child brimful of happiness—a happiness that had reached all through the years—when a dear auntie had brought her a real doll with clothes that put on and

took off. The common rag dolls were still loved and dear, but the new one had fascinations that a common, homely, rag doll never could have to a child who longed for beauty.

And so when this lady came to think one day of doing something to make a child happy, she thought of the real doll of her childhood and said, "I'll make another child just as happy as I was made." To the store she went and chose a doll a little over a foot long, with jointed arms and legs, brown eyes that would open and shut and beautiful golden hair. Then, too, it had a string at one side which, when pulled, made the dolly say, "mamma." She bought a pair of blue silk stockings and bronze kid slippers and went home with her treasure.

She cut out the little underclothes and trimmed them all with dainty lace. She made a lovely white muslin gown, a pale blue cashmere dress, and a brown silk one trimmed with blue. No common wearing apparel should this dolly have, for it should go where common clothes would be plenty. She made it a worsted Tam o' Shanter and a velvet hat with a tiny ostrich tip for winter and bought it a sailor hat for summer. She made it a woolen cloak and trimmed it with fur, and some tiny worsted shoes to keep her feet warm in the cold winter nights. There were two pretty aprons and last, but not least, a black gossamer waterproof with a dear little pocket in each side. And then she named it "Priscilla."

Where the new home and the new mamma were she did not know, but somewhere, she thought, there must be a child who longed for a real doll. And one day it chanced, just as in a story, that she heard of Priscilla. "Just the home and mistress for my Priscilla!" exclaimed she.

She made inquiries about the little Priscilla in the Canadian woods. She learned how she lived in a make-believe world, how she loved the beautiful ladies of Boston. Then she packed her Priscilla and all the dainty clothes into a large box, wrote a note to the other Priscilla asking her to adopt the Boston baby, and to pull the string and hear herself called "Mamma," and folded the note in dolly's arms. Off went the box away up into the woods of the Canadian village, and one bleak, dreary day, when Priscilla was weary of making believe with her worn rag dolls, the expressman came bearing the precious box. The child looked at it—top, bottom, sides, then looked again—yes, it was surely her name; then, true to her own quaint little self, said:

"I guess it has come from my beautiful lady in Boston."

Never was such happiness in the simple country home since the day when Priscilla herself came to make sunshine. The old grandmother cried, the good mother cried, and the big tears even dropped from the corners of the father's eyes—all tears of joy.

And Priscilla? Only "the beautiful lady from Boston" could know the happiness of her childish heart, for to know the joys of others we must experience the joys ourselves.

He is not well bred that cannot bear ill-breeding in others.—*Benjamin Franklin.*

Closet and Altar

Lift up your heads: for your redemption draweth nigh.

Strange subordination! Strange humiliation! Stranger fellowship with human ignorance! that the Judge of all knew nothing of the day and hour when he should come. Yet in the giving of authority to him who was the Son of Man, our God has offered pledges to weak human nature that the decision of its fate shall come not merely from the lips of justice, but from the heart of love. To every true disciple the coming of the Lord brings thoughts of joy. If the wicked seek to hide themselves against the majesty of his appearing it can only be because self-judgment runs before his word. "If our heart condemn us, God is greater than our heart and knoweth all things."

As a watchman waits for day
And looks for light, and looks again,
When the night grows old and gray,
To be relieved he calls alain;
So look, so wait,
So long mine eyes
To see my Lord,
My Sun, arise.

—Phineas Fletcher.

"Behold, I come quickly." "Even so, come, Lord Jesus." What comes from heaven in a promise should be sent back to heaven in a prayer.—Matthew Henry.

O! if we considered often that solemn day, how light should we set by the opinions of men, and all outward hardships that can befall us! How easily should we digest dispraise and dishonor here and pass through all cheerfully, provided we may be then found in Him, and so partakers of "praise and glory and honor in that day of his appearing."—Robert Leighton.

Come, Lord, and tarry not:
Bring the long-looked-for day,
O why these years of waiting here,
These ages of delay?

Come, for thy saints still wait;
Daily ascends their sigh;
The Spirit and the Bride say, Come,
Dost thou not hear their cry?

Come, and begin thy reign
Of everlasting peace;
Come, take the kingdom to thyself,
Great King of righteousness.
—Horatius Bonar.

Glory be to thee, O Christ! whose coming brought salvation and whose return is our abiding hope. Even so, come, Lord Jesus. Come! that our eyes may see thy glory. Come! take away the power of sin and death. Teach us to watch and pray and look for thine appearing; to hold earth's gifts and interests in expectation of thy righteous judgment; to seek thy will above all ambitions; to be ready in earth's darkness with trimmed and burning lamps; to lift up our heads in hope and joy because the day of our redemption draweth nigh. Whether by life or death, prepare us for that day of wonder when thou shalt come to judge the world in truth and righteousness. And to thee, O Christ, into whose hands all power in heaven and earth is given, be praise forevermore. Amen.

Mothers in Council

THE ONLY CHILD: ONE PROBLEM

To have brought up a large family with success is a feat that the wise regard with wholesome humility and awe. The father and mother who have performed it are likely to smile with pity when the parents of the only child complain of their difficulties. Their attitude is like that of the professional artist toward the amateur who, in leisure moments, struggles with old mills beside waterfalls. Yet these "amateur parents" do not receive enough sympathy for their efforts to solve the difficult and delicate problems that are involved in bringing up an only child.

Think for a moment of only one of the serious problems: How can the only child be provided with a sufficiently broad outlet for his play impulse? At a first glance, it does not seem a very grave matter if a child's longing for play is somewhat repressed, as we think of the evils resulting as purely temporary. Unfortunately, however, they reach far beyond the loneliness of today; for play is not only fun, which makes for wholesomeness and sweetness in a child's nature, but an important formative influence in his education in other lines. For his healthy growth he needs play in abundant measure as much as the plant needs the sun. This play impulse is his appetite for physical, mental and social activity. Play is childhood's work, which is as much a spiritual necessity to children as the more efficient, if less joyous, work of the world to grown-up people.

The importance of play in securing the physical basis for the rest of education needs a word of mention. The only child is not likely to get enough activity to afford him the necessary physical exercise. Like us, children demand that their activity have meaning, and they find meaning and stimulus in games requiring association with other children. The result of this fact is that only the child of splendid vigor so delights in activity for its own sake that, when alone, he will play games demanding much exertion. Playing alone is not real play; it is activity with all the fun and "real life" left out.

And the other dangers of repressing his play impulse? Play supplies the growing child with the real interests that his human nature demands. He knows that there is a large world in which, because he is a child, he can play no part, and he reaches out eagerly for a sphere where he may escape the thrall of "grown-ups" and taste the joys of doing things himself without let or hindrance. Of course, he admits that his shop in the corner of the playroom lacks the convincing air of reality of the one in the square, where the fowl and the bees hang from hooks and the clerks in white aprons fly about, but it answers just as well his demand—self-directed activity. What difference in his pleasure if the aprons are only Turkish towels purloined from the bathroom? A great part of the training of play comes from this very adaptation of means to ends that a child's imagination and ingenuity so readily accomplish. Indeed, the proportion that invention holds to imitation in children's games sometimes tempts us to say that play is more constructive than reproductive.

With his play the child grows up normally and comes to know his powers. He learns to sense the world by his observation and to sense himself by reproducing in his play the world and his comrades as he sees them. "We learn to live by living" holds quite as true of the young child as of the children of a larger growth—through his play as well as his observation the child learns to live.

The social training of his fun is quite as important as the mental. The word "social" is used in its deeper sense, though it is by no means a low aim to desire a child to associate with other children in order that he may gain more freedom in speech and manner, but there is something deeper than this that he is

finding out while at play. He is getting some very serious lessons in a fairly pleasant way. For instance, he learns that sometimes one must graciously allow himself to be scalped in order that some one else may glory in scalping; that as one cannot play equally well both the lion and the elephant in the circus, self-respect and public opinion demand that one confine one's self to the lion's part whenever circuses are in order.

The whole trend of his sports with other boys and girls, when he is continually measuring himself with them and running up against their rights and privileges, is to teach him a few elemental truths—that there is a line where his rights end and other people's begin, that a spirit of co-operation is absolutely necessary to good sport, and that he has not only powers but limitations. fortunate is the child to whom early in his career comes the historic moment when he first realizes, even if dimly, these simple truths. He may bear scars for the experience, but they are noble ones. The more thumps and bumps that he gets then for his selfishness and conceit, the less he will be likely to get later on when the bones and muscles are harder and thumps and bumps hurt more. Unfortunate only children, who do not get enough of these salutary experiences!

Is it not, therefore, a serious problem to provide the only child with enough play? Does he not need something more than the latest toys and delightful books and the undivided attention of a father and mother who try to make themselves small like the genie of The Arabian Nights that could go into a bottle? He needs something more and something less. For some reason, however, most parents of the only child try harder to make up to him in these expensive and futile ways than to introduce him to children's society outside of his own home, in which he will find a great part of his happiness and his salvation as a child.

MAUD APPLETON HARTWELL.

A Lonely Little Boy

In the House of Too Much Trouble
Lived a lonely little boy;
He was eager for a playmate,
He was hungry for a toy.
But 'twas always too much bother,
Too much dirt and too much noise,
For the House of Too Much Trouble
Wasn't meant for little boys.

And sometimes the little fellow
Left a book upon the floor,
Or forgot and laughed too loudly,
Or he failed to close the door.
In a House of Too Much Trouble
Things must be precise and trim—
In the House of Too Much Trouble
There was little room for him.

He must never scatter playthings,
He must never romp and play;
Every room must be in order
And kept quiet all the day.
He had never had companions,
He had never owned a pet—
In the House of Too Much Trouble
It is trim and quiet yet.

Ev'ry room is set in order—
Ev'ry book is in its place,
And the lonely little fellow
Wears a smile upon his face.
In the House of Too Much Trouble
He is silent and at rest—
In the House of Too Much Trouble,
With a lily on his breast.

—Selected.

God has placed men in this world, not simply to dig gold or to make clothes or to print books, but so to do these things as to make themselves more faithful, helpful and loving.—E. E. Hale.

The Conquest of an Education

The death of Dr. James Brand of Oberlin has called forth numerous tributes to the character and service of this well-known pastor and brought to light some interesting facts about his early life. To young people longing, struggling, for an education, we know of no more encouraging reading than this story of how an eminent minister and leader of men such as Dr. Brand conquered poverty and adverse circumstances and began to educate himself for a profession after he was twenty-four years of age. We quote from a sermon by Rev. H. M. Tenney, D. D., printed in the Oberlin News:

From the first he was filled with the student's love of books and with the student's longings. His dream for years, as he has said, was the possession of a study table of his own, with pens and paper, and two pairs of shoes. But the distant approaches to this humble dream were not possible until he had passed the age when the majority of students graduate from college. He entered the preparatory school at Phillips Academy, Andover, when he was twenty-four years of age; entered college at twenty-seven, and graduated from college, a year being spent in the army, at thirty-two; and from the theological seminary at thirty-five.

Many a man, with something of the same aspirations, has felt that the handicap was too great and that he was too old for an education. It has been well said, I think, that the courage displayed by him on the battlefield was nothing in comparison with the courage which was necessary for the protracted and silent conflict with want in the conquest of an education. He was independent and self-reliant, and ready to turn his hand to any worthy work which could help him on. He boarded himself—or, rather, starved himself—laying the foundation then for the physical weaknesses which, aggravated by army hardships and wounds, followed him through life and hastened his death.

He managed boarding clubs for fellow-students who were struggling with him for their education; and for every prize that the college offered he entered into competition; and he always won, if not the first, at least the second place. He was ambitious, doubtless; but it was more than ambition. It was necessity, his livelihood, his means of progress. And thus he conquered, winning not only the honors of the college and the respect of teachers, but the admiration and confidence of his fellow-students, and a place in the select and chosen circles of the student life.

Averse to Early Rising

There is a story going the rounds about Mr. Gladstone having been worsted by little Dorothy Drew on a question of acquaintance with the Bible. It is said that at Hawarden one morning she refused to get up. When all other means had failed to coax her out of bed, Mr. Gladstone was called. "Why won't you get up, my child?" he asked. "Why, grandfather, didn't you tell me to do what the Bible says?" asked Dorothy. "Yes, certainly." "Well, it disapproves of early rising; says it's a waste of time." Mr. Gladstone knew his Bible better than most men, but he was not equal to Dorothy. For once in his life he was nonplussed. "You listen, then," went on Dorothy, in reply to his exclamation of astonishment, and turning to her Bible she read the second verse of the 127th Psalm, laying great emphasis on the first words, "It is vain for you to rise up early."

Tangles

28. ENIGMA

Complete, I am a plastic, unctuous food,
Yet might have been a brute combative, rude.
Beheaded, I at once become extreme,
Or secrets I disclose, or give a scream,
Or put in use false things that real seem.

Gurtalled, I tower alone in the Far West.
Again curtailed, I am mark for jest,
Or end a tree, or can much liquid store,
Or headlong lunge and strike, or hang a door.
I join, yet separate, if docked once more!

J. E. W.

29. ODD CHARADES

(Each definition refers to WHOLE.)

Did you ever see: 1. A ONE TWO a JUDICIAL PRECEPT? 2. A ONE TWO any creature while standing on the FLOOR COVERING? 3. A ONE TWO, or any literary flower, that made a success as a WRITER OF VERSE? 4. A ONE TWO with flies to catch a SMALL SHARK? 5. A ONE TWO a camp in the absence of a CAVALRYMAN? 6. A ONE TWO a piece of CHECKERED WOOLLEN CLOTH?

PAUL.

30. TRANPOSITION

My brother ONE would never be
When talk of war went round the board,
Nor TWO at all to wiser me,
But for the experience camps afford
Did THREE to serve his country's need,
And sailed to Cuba with the corps.
But dreams of glory fled; indeed,
Gold glitters not alone, but FOUR.
And so he found the glitter gone;
For, skirmishing in Cuba's FIVE,
The tropic fever seized upon
And barely left the lad alive.

The moral SIX a flood of light
On cruel warfare's masquerade;
For though herself she blazons bright,
Stern truth makes all her glories fade.

H. L. B.

31. PALINDROME

Life is not all sunshine, we have often been told, but, come what may, we expect the Hub of the Universe to bear up bravely, and would say:

B*8*O*, O, *O *O* S*B.
WOOD B. HOLMES.

32. ANAGRAM

A PET ORGAN of the boudoir band;
ORANGE PAT disburses it with lavish hand.
RAGE ON TAP the citizens may keep;
ANGER A-TOP may ride his dreams in sleep.
AN OGRE A-PT at tapping Favor's fount;
A TORN PAGE from out the State's account.

W. WILSON.

THE BIRD HUNT

Not less than twenty tangle readers gave a complete list of the birds described in No. 24, and seven of these named eight authors each, the lists of both birds and authors sent by the following competitors being strictly accurate: Kate W. Studley, Beverly, Mass.; Estelle L. Whitney, Lowell, Mass.; and Jessie M. Titus, McIndoe Falls, Vt. Each of these three lists gives not only each bird and author, but the poem from which each quotation was taken. In selecting the prize winner neatness and arrangement of the lists have been determining merits, and for these the award is made to Miss Studley. The search has proven one of great interest.

Referring to the fifth quotation, Prof. Roscoe A. Grant of the Essex Classical Institute, Vermont, calls attention to the curious similarity of this stanza from another of Whittier's poems, *The Red River Voyageur*:

Is it the clang of wild geese?
Is it the Indian's yell,
That lends to the voice of the North Wind
The tones of a far-off bell?

ANSWERS

25. Tisi, on a log, nodded: "Dongola? No! Is it?"
26. 1. Dolphin (Doll Finn). 2. Bird. 3. Bee.
4. Hare (Hair). 5. Raven. 6. Mole. 7. Katydids. 8. Whip-poor-Will. 9. Owl. 10. Mag-pie.
11. Golden Robin. 12. Fisher. 13. Quail. 14. Reindeer (Reign, deer). 15. Beetle (Bee, tell).

16. Kingfisher (King Fisher) and Ladybird (Lady Bird).
17. Anaconda (Anna Conda) and Alligator (Allie Gator).
18. Donkey (Don Key).
19. Canary.
20. Buffalo.
21. Skate.
22. Blue bonnet and Beaver.
23. Walking-stick.
24. Ants (Aunts).
27. Armistice.

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The Conversation Corner



DEAR CORNERERS: We will put Paul Revere and his steed, "flying fearless and fleet," at the head of our column, not only because I write just after "Patriots' Day," but as a sign of our gladness that the long winter has past, the snow over and gone (unless there comes another storm in the two weeks before you read this!), and we can all get on our steeds or our cycles or at least on our feet and enjoy the dry ground, the sunshine and the mild air. The boys can pitch marbles on the sidewalk or fly their kites from the hillside, and even the little bits of children can dig holes in the dirt with iron spoons.

Is there any happier time in the whole year? "The flowers appear on the earth; the time of the singing of birds is come." So let us all, little and big, be out of doors all the time we can possibly spare from work or study, rolling marbles, flying kites, playing ball, riding bicycles, tricycles, velocipedes, or any other wheels we can mount, breathing in health, getting appetites to eat, and not forgetting to be thankful to our God, who giveth us richly all these things to enjoy.

I hope you all had a good time on Patriots' Day. A holiday comes in just right at this season. I must tell you that I saw Paul Revere, not his picture, but what purported to be the very man himself on his horse—it looked like a rocking horse, as he rode backwards and forwards behind the curtain in our chapel, while a young man read the Landlord's Tale of the midnight ride. At the proper time he stamped the earth, and tightened his saddle-girth, and watched the belfry tower till the second lamp in the belfry burned. The hands on the village clock marked twelve and one and two, as through the night rode our Paul Revere—but I thought I saw another hand besides the clock's reached up to arrange the hour as he approached Lexington and Bedford!

Besides this pantomime—I believe that is what they call it—a merry set of children took part in a *tableau vivant*, attending with their mother an old-fashioned meeting—and they were very much alive, so that they had to be rapped over the head with the tything-man's rod. We wondered and smiled at the powdered hair and quaint dress of the grown-up folks, as I am very sure the holiday people fifty years hence will do at our dress and customs—in fact, as away down in our sensible minds we even now wonder and smile at the fuss and fashion and foppery of our so-called "polite society"!

Another thing I saw on Patriots' Day—a convention of Christian Endeavorers, 500 strong, gathered in a great meeting house, which was draped with flags and banners, singing and talking about good

things, with a whole hour devoted to the "Juniors." Such meetings of our young and earnest folks are certainly better than the labored attempts of their congregations to keep the old-time "Fast Day," which this holiday takes the place of. At any rate, this is not a farce—they do not pretend to have any "Fast" about it, except perhaps to ride fast on their wheels to and from the conventions!

Now for our own Cornerers. The first letter on my desk is from the land of flowers and illustrates "how the flowers appear on the earth," for there drops out of it a bouquet of still fragrant yellow jessamines, such as I remember picking in the woods on the banks of the St. John River.

POMONA, FLA.

Dear Mr. Martin: I would like to join the Conversation Corner very much. I see you have no letters published from Florida. [O yes, we do; look back in your file of Corners for a year!—Mr. M.] I have quite a few pets, some redbirds that come right up to the house to get their food, three very large cats, a Belgium hare, a Texan pony, as white as milk, and an alligator in the lake near by. I ride horseback a great deal. Our minister came from Massachusetts, and his daughter is in the Congregational House. [O yes! Her desk is next the *General* in the business office!—Mr. M.] No doubt you will think I am a "cracker." But mamma came from New Brunswick and papa from New York State, so I do not consider myself one, although I have lived here all my life. We were much interested in your travels in New Brunswick last fall, as where you went was near mamma's old home.

EMMA O.

If Emma has a camera, will she please get that alligator to sit for his picture? And now "the singing of birds is come"!

BRISTOL, CT.

Dear Mr. Martin: Now that the season of birds has returned, will you permit one of the "grown-ups," who often peeps into the Corner, to relate a little story about Robin Redbreast? In a suburb of Dayton, O., where the birds hold high carnival from spring until fall, a robin was heard which seemed to say "Jeanette got married, Jeanette got married," and then, after a little pause, "Jeanette got scairt, Jeanette got scairt." We named the bird Jeanette at once and all were agreed as to the words she sang. One morning a severe thunder-storm, with wind and rain, came up and continued until breakfast time. We were wondering what had become of Jeanette, when a most plaintive voice was heard to say, "Jeanette got scairt, Jeanette got scairt." Sometimes she seemed undecided whether to say "married" or "scairt"—she would begin her song, "Jeanette got, Jeanette got—" and then after a little pause would finish with "scairt" or "married," whichever she finally decided. She stayed about the place all the season, going South with her companions in the fall. Next year we watched for her coming in vain. Perhaps some Cornerer has discovered her; perhaps, alas, some cat or other youthful hunter has ended her days.

FRANK B.

We will refer the first "perhaps" to our new member in Florida; as for the second, no Cornerer of course would kill a bird—except by official instructions (in Boston) to get rid of the English sparrow! I had just been reminded by the singing of a robin, when this letter came, of the way my mother translated to me, in my early childhood, his cheery song:

Jonathan Jillet, scour the skillet,
Scour it bright, scour it white,
Scour it clean, clean, clean!

I wonder if that agrees with the memories of other little boys of the first half of the century, in other parts of New Eng-

land. Just this morning, I heard a lady whose childhood was spent in the vicinity of Buzzard's Bay repeat the rendering of the song sparrow's note, as interpreted by her grandmother:

Bread, bread, bread,
And a *leet*—le cheese!

Mr. Martin

Corner Scrap-Book

(For the Old Folks)

"OLIVER OLDSCHOOL"

CONNECTICUT.

Can you tell me who edited the "Portfolio," a "monthly miscellany" published in Philadelphia, beginning in 1800, "conducted by Oliver Oldschool, Esq., assisted by a confederacy of men of letters"? I have the first eight volumes and am desirous of knowing the real name of Oliver.

M. D.

It was Joseph Dennie, a literary genius of a hundred years ago. He was born in Boston, 1768, graduated at Harvard, 1790, studied law at Charlestown, N. H., and, settling in the beautiful town of Walpole, N. H., became editor of the *Farmer's Museum*, a famous weekly paper of the time, which he managed with great ability and ingenuity, assisted by such other literary geniuses as Thomas Green Fessenden, David Everett (who wrote "You'd scarce expect one of my age"), and Isaac Story. Removing to Philadelphia he began the publication of the *Port Folio* in 1800, which after his death in 1812 was continued until 1827. Distinguished men were among its contributors, including John Quincy Adams, who wrote for it "Letters from Silesia."

When at Walpole Dennie wrote for the *Museum* a notable series of lay sermons, which were widely copied, some of them being afterwards published under the title of the *Lay Preacher*. The texts were taken from Scripture, but the contents were literary and (sometimes) ethical, rather than religious. It illustrates the character of the man and of the customs of that time that he wrote some of the "sermons" at the village tavern in Walpole, and when Joseph T. Buckingham, then an apprentice in the *Museum* office but afterwards a distinguished editor, went to him for copy, "he would ask some one to play his hand for him," while he wrote it. The Congregational Library has nearly all the volumes of the *Port Folio* and a volume of the *Lay Preacher*, published in Walpole, 1796.

"WHY ALEXANDER WAS CALLED GREAT"

ATTLEBORO FALLS, MASS.

Dear Mr. Martin: Among your Scrap-book readers there must be some who can repeat some simple verses which used to be recited fifty years ago, beginning,

How big was Alexander, Pa.
That people called him great?

I am sure that some elderly people may be glad to recall them as well as myself. W.

This question was answered in the C. S. B. of Feb. 25 and May 13, 1897. Elijah Jones, then a schoolmaster in Brewer, Me., wrote the verses about 1820. The occasion was the remark of the hired man that he had seen the Governor at Bangor, and the "hired girl's" question, "How big was he?" They are printed in Northend's *American Speaker*, and other school readers.

Did killing people make him great?
Then why was Abel Young,
Who killed his neighbor, training day,
Put into jail and hung?
I never heard them call him great!

Well, then, if I should kill a man,
I'd kill a hundred more;
I should be great, and not get hung,
Like Abel Young before.

L. A. M.

How Does Christ Meet Great Trials*

By Rev. A. E. Dunning

Every one who is devoted to a great purpose must meet great obstacles. Of these the most difficult to overcome are the treachery of false friends, the ignorance of loyal supporters and the opposition of those who find him in the way of their selfish interests. The more completely he gives himself to promote the highest welfare of his fellowmen the keener must be his disappointments, the nobler his patience, the greater his self-control. For those whom he has trusted will abuse his confidence, those who mean to be faithful to him will mar his plans, while those who care nothing for him or his purpose will misrepresent him, thwart him and attempt to crush him if they find him in their way. Public men whose lives are written have faced these obstacles and have been great enough in spite of them to spend their lives in serving their fellows. Many in public and private life whose biographies will not be written are meeting such trials with varying courage and depression. The consciousness of their own imperfect knowledge and incomplete consecration clogs and sometimes quenches their enthusiasm. Perhaps no one who has set himself to do good in Christ's spirit has been free from such experience. All such, therefore, will be attracted to study the conduct of the Son of God facing, in their sharpest forms, these great trials. Let us see how he regards:

1. The false disciple. The loyalty of the common people to Jesus gave him protection from the priests. They had often sought to kill him, but fear of the people restrained them. In order that they might take him they thought it necessary to come upon him when he was comparatively alone. To do that they needed the aid of one of his intimate friends, who would act as a traitor. They did not have to seek for such a helper. One of Christ's disciples sought them and offered his service for a price.

Jesus had trusted Judas in some respects more than his other disciples, for he had made him treasurer of the company. He had foretold for Judas a splendid future. There were to be twelve thrones, not eleven, on which Jesus said his disciples should sit when he should appear in glory [Matt. 19: 28]. Judas seems to have won by strife the place of honor at the supper, and he might by love have won permanently that place by the side of Christ.

But through pride, ambition and avarice he sacrificed all these possibilities. Mastered by these passions, he repelled the love of the Son of God and hated him whom he had deserted. Jesus endured to have his love smitten by such treachery and hate. With that revelation of the character of one whom he had chosen as his intimate friend he still gave himself to save men who were capable of baseness like that. When the passions which conquered Judas contend continually within us, can we who resist them because Christ has so loved us that he gave himself for us—can we fail to serve men because we know that some of them have so ruined themselves and so wrought ruin for others that Christ has said it would have been better for them if they had never been born? Though the man who kissed Jesus as the signal for his death at the hands of his foes was one who had pledged himself to support him to the last in the establishment of his kingdom, that diabolical act of treachery did not discourage Jesus Christ from his purpose to give himself to save mankind.

2. The mistaken disciple. Peter meant what he said when he told Jesus that he would die with him rather than deny him. But he made his Master's task more difficult and intensified his trial. He could hardly have done a worse thing to misrepresent the character of

Jesus than to bring forth one of those two swords which the disciples carried and aim that futile blow at a man who was only doing his duty. The other disciples asked permission to strike [Luke 22: 49]. But Peter acted on his own judgment and showed how poor it was. One who would do that could not be relied on. It was not a long step from the sword stroke to the cursing and denial.

Yet though Jesus knew that his disciple would injure his cause by his recklessness and repudiate him in his anger, the Lord faltered not in his love. Because Jesus would and did die for Peter, the time came when Peter did as he said he was ready to do on the night before the crucifixion—he died for the sake of Jesus, and a great army of martyrs have followed in his steps.

If Jesus could be patient with Peter in those hours of a awful trial, shall we falter in our devotion to men's highest welfare because some of them harm more than they help when they are with us, and sometimes seem ready to repudiate us and our work at so slight a provocation as the taunt of a serving maid? I have known men and women to give up trying to do good because they thought they had evidence that even honest men were not worth saving. But then I have known the Christ-like patience of others, who seldom asked whether they were appreciated or not, but kept passionately hoping that by their efforts one more soul might be saved to the glory of their Lord.

3. The selfish rulers. Never was a man more devoted to his nation than Jesus was. With him religion and patriotism blended as one passion—love for his Father and for his Father's people. Yet he was made an outcast by them, treated as an enemy by the highest and holiest authorities of the country he sought to save. The ties which bound him to mankind were completely severed at the tenderest points, leaving him utterly alone. He was literally made a sacrifice by the rulers of both church and nation, and he has so revealed himself that we can see that they were able to inflict on him the utmost conceivable agony. It was his love for mankind which gave those men power to do such awful deeds—a love as strong now as it was then, and though our sins cannot inflict on him physical pain, we may as truly smite him as they did, to our ruin.

But neither the treachery of a false disciple, nor the blundering cruelty of a true one, nor the relentless hatred of his own nation can change at all his purpose to devote himself to save them. And I believe that every one who has experienced the joy of lifting, at great cost to himself, some other one out of shame and ignorance and sorrow into holy living and sustaining faith in God can understand in some degree what sustained the Son of God on the cross. He can review the treachery of Judas against the background of the agony in the garden, the blunder and panic of Peter and all the disciples, the coarse seizure by the rude company with their clubs and swords, who yet represented the majesty of the Jewish law, and see how "the joy set before him" forever transfigures those shameful scenes

into the means of measureless blessing which Christ through suffering has brought to a multitude which only God can count. Can we do less than imitate him in the trials we meet as we try to do good to men in his name?

The Church Prayer Meeting

Topic, May 7-13. The Holy Spirit in History. 2 Chron. 15: 1-9; Acts 2: 1-8. 37-41; 16: 6-10. Of the world. Of particular nations. Diversity of its manifestations.

[See prayer meeting editorial.]

Missionary Topic: Prints from Current Missionary Literature. Ps. 72: 1-20

[See exposition in issue of April 20, page 574.]

Reports from the Maine Bible Society show that eight field workers have visited 20,000 families, finding 562 without a Bible. Nearly 3,500 copies of the Bible or portions have been sold and 133 given. About 11,000 miles of travel are recorded in this work during the year. Two legacies have been added to the treasury—one of \$700 from Nathaniel Farrand of Kennebunk, the other of \$500 from Hon. M. P. Emery, vice-president for many years.

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* The Sunday School Lesson for May 14. Text, John 18: 1-14.

LITERATURE

BOOK REVIEWS

PROF. H. P. SMITH ON SAMUEL

The remark of a modern apostle of culture that the Jehovah of the Puritans is as dead as the gods of Greece and Rome illustrates the difference between the subjective and objective conceptions of religion. One may regard the deity as an immutable being who actually carries on the course of history, or as merely an ideal which changes with the changing notions of men. The difference is far more fundamental than that which separates the so-called radical and conservative schools of criticism; by ignoring it, this most recent volume of the International Critical Commentary has more than counterbalanced its many and obvious merits.

Among these merits is the power of clear statement, as seen, for instance, in the concise summaries prefixed to each main section. By these one may easily grasp the contents of the whole. The same quality is manifest when the author states the general theory of the history for which he contends [pp. xv., xvi.], and again when he points out difficulties and apparent contradictions in the narrative, as on pages 131, 141, 240. The answers to Nöldeke and Löhr are not only clear but sound and logical [pp. 398-402]. Another merit appears throughout the field of the lower criticism, in which Professor Smith had previously proved his competency. His investigations are independent and scholarly. Good specimens occur on pages 164-5, 402-7. As to the higher criticism, the book is full of suggestive points, and the alleged documentary sources are traced with much ingenuity. Ministers who keep up their Hebrew will do well to study consecutively the paragraphs in fine print. They will sometimes come upon a thorough lexical discussion [e. g., p. 239].

Many minor defects should be corrected in the next edition. By the frequent repetition in small type of what has been said in larger type much space is lost; if this were saved, it would not be necessary to carry abbreviation to excess. W. R. S. for William Robertson Smith might pass, but in following out this principle the author makes light of George Adam Smith. Good taste would dictate the change of such an expression as occurs on page 268—"the name of Ishbaal has been mutilated to Ishboseth to suit the squeamishness of the scribes." Read rather, "altered to Ishboseth on account of the prejudice of the scribes." The date of the Septuagint version is given very differently on page xxx. and on page 397, although the latter passage makes reference to the former. It is a decided defect to omit all comment, except textual notes, on 2 Sam. 22. The reason assigned is insufficient and the reader has good cause for complaint. Moreover, the writer has evaded here a good opportunity to contribute to the current discussions of Hebrew metrical form. On page 45 it is said that a certain Hebrew word "is so evidently a mistake that we wonder at any one's making it," but through carelessness this very mistake is repeated instead of corrected. We forbear citing what seem to us frequent errors of logic, as opinions might differ.

The main defect, however, has been already indicated. To adopt Professor Beecher's distinction, this book is a commentary on the sources, not the books, of Samuel, or, indeed, a commentary on an improved theory of the sources, for these are altered by conjecture when they fail to fit the theory. The author's tone reminds us painfully of Wellhausen's flippant irreverence. The chief object of criticism in this critical commentary is one Yahweh, a local god, who cannot be worshipped outside his own territory [p. 233]. He gets angry out of pure willfulness, but can be appeased by being caused to inhale the fragrance of a sacrifice [pp. 49, xxxv.]. He is now identified with Baal [p. 292], now with

the ark [pp. 44, 296]. He "instigates Saul against David," and "instigates David to commit a sin" [p. xxxv.]. On three consecutive verses Professor Smith comments as follows:

2 Sam. 6:7. *And the wrath of Yahweh was kindled against Uzzah, as though he were affronted by the action. . . .* 8. The temper of Yahweh was reciprocated by David, who was angry that Yahweh had brought destruction upon Uzzah. . . . 9. The unaccountable conduct of Yahweh when David was preparing him a new residence and new honors gave rise to fear as well as anger.

Almost the only passage in the book which indicates the author's theism is the following [p. xxxvii.]:

According to which [the philosophy of history] when Israel was faithful to Yahweh it was prospered and kept in safety. When it forgot him it was delivered over to the power of its enemies. . . . As an expression of belief in the justice of God in dealing with the nations, this view deserves all respect. The mechanical way in which it is carried out, however, gives a one-sided view of the course of Israel's history.

If such a belief in the justice of God deserves all respect, why did not our author sometimes show it a little respect? Not because there were no occasions that suited the scope of the book, but because he had become so absorbed in the assumed religious development of the period (note the comment on 1 Sam. 4: 3) as to quite forget his own proper standpoint. [Charles Scribner's Sons. \$3.00.]

WITH SAMSON THROUGH THE WAR

The literature of the recent war constitutes a considerable library, and appearances indicate that it will not be completed until almost everybody who had an opportunity of witnessing the conflict from one point of view or another has written his book. The most recent addition to the list is by W. A. N. Goode, the correspondent for the Associated Press upon the flagship New York. It is called *With Sampson Through the War* [Doubleday & McClure Co. \$2.50] and it contains contributed chapters by Admiral Sampson, Captain Evans and Commander Todd. It is one of the best of such volumes, and is of special interest since it describes what occurred from a fresh point of view, and as a history of events it is lucid and apparently thoroughly trustworthy. Its chief interest, however, lies in the light which it throws upon the relations between Admiral Sampson and Admiral Schley and the discussion which has unfortunately sprung up in regard to the fidelity of the latter in obeying instructions.

Making whatever allowance may be necessary for possible partiality on the part of the author toward Admiral Sampson, he must be credited, nevertheless, with a candid spirit. This renders the severity of his intimations and actual statements about Admiral Schley the more impressive, especially as they are fortified by official documents. It seems to be established beyond dispute that Schley was unaccountably careless and that he lost something of the confidence not only of Sampson but also of Secretary Long and the Administration. In view of his brilliant services and his undoubted patriotism, the disposition on the part of the Government to make as little of his imperfections as possible is not to be criticised, but it is well that the world should know the truth, because otherwise it would be impossible to do full justice to Admiral Sampson and other officers.

The work also throws light upon the relations between the army and the navy, which became somewhat strained, and it confirms the impression, which has prevailed quite generally, that General Shafter, whatever excellencies he may have illustrated, was vacillating and most difficult to get on with. So far as this narrative indicates—and, as we have said before, the author's statements are confirmed by the records—the navy under Sampson labored loyally to co-operate in every

possible way with the army, but General Shafter failed at important crises to make good his own promises and was too ready to throw the blame for the failure to accomplish results—so far as blame seemed to be deserved—upon the navy. The work is illustrated admirably and is handsomely printed. [Doubleday & McClure Co. \$2.50.]

RELIGIOUS

The Hulsean Lectures for 1898-9 were delivered by Archdeacon J. M. Wilson, and their subject was the *Gospel of the Atonement* [Macmillan Co. \$1.00]. The author's position appears to be that no one of the current theories of the atonement is satisfactory, and that the incarnation—the manifestation of God in the person of Jesus Christ, the identification of the human and the divine life—is itself the atonement. We see what the author means, but, nevertheless, there is a distinction between the incarnation and the atonement which he seems to have overlooked somewhat. This is the difficulty with his lectures. They leave one a little in doubt as to his exact meaning. He does not indorse the governmental theory, but seems to lean more toward favoring the moral theory without quite adopting it as sufficient. Probably he wishes to be understood as teaching that no theory is entirely satisfactory, and that it is more important to accept the great fact of the atonement than to comprehend it in full. The position that the atonement really is the union of the divine and the human life manifested in Christ is claimed to be in special harmony with the Greek or primitive, as distinguished from the Latin or Western, theology, which is the outgrowth of the reign of Roman law in human thought.

Rev. M. F. Sadler has reached *The Revelation of St. John the Divine* [Macmillan Co. \$1.50] in his commentary, and treats it in his customary popular, and at the same time scholarly, way. He does not succeed in clearing up the mystery of the book any more than other commentators, but his reverent and thoughtful suggestions are of value. In regard to the much-discussed subject of the periods of time, he adopts the position of the late Dean Alvord, that they can only be assigned by some clew of which the Spirit has not yet put the church in possession."

Dr. W. W. Keen has compiled a handsome volume on the *Bicentennial Celebration of the Founding of the First Baptist Church in the City of Philadelphia* [American Baptist Publication Society. \$3.00]. It has a larger historical value than most church histories. It embodies the records of the church together with that of the bicentennial celebration and is a book of standard value to the Baptist body. It is handsomely printed. It is usual in such volumes to include a list of the present membership of the church, but we find nothing of that kind here. Nevertheless, it is one of the best books of its sort which ever has been issued.

STORIES

The author of Gösta Berling, that remarkable novel which we noticed some time ago, Selma Lagerlöf, has written another novel, *The Miracles of Anti-Christ* [Little, Brown & Co. \$1.50], which Pauline B. Flach has translated from the Swedish. The scene is laid in Sicily, and the author has absorbed the spirit of the people so that her story is unusually true to life. It is a unique book, and presents a theory at which such men as Edward Bellamy and Dr. Herron would stand aghast. It makes use of the story familiar to all visitors to Rome, of the substitution, some time ago, of an imitation Christ-child for the Bambino in the Church of Santa Maria in Araceli. The author prolongs the story after the expulsion of the sham Christ-child from the church, and imagines its wanderings in various cities, its long stay in Sicily and the evils which grew out of its presence there. She draws a suggestive parallel between this imitation and the true Bambino, believed by Italian Roman Catholics to this day to have miraculous

power, between anti-Christ and Christ, between socialism in its modern development and Christianity. To her thought socialism is anti-Christ, and it is fulfilling the prophecy that it should come with many of the attributes of the gospel and should proclaim and practice mutual love and helpfulness, self-sacrifice, the equalization of brethren and the abolition of wrongs. But it is doing all this without the actual spirit or power of the gospel, thus serving as a substitute for Christianity, beautiful and powerful in many respects, but inadequate because only a substitute and not the real hope of the world. This theory is worked out in a spirited story, the psychological features of which are as striking as its narrative and descriptive passages are dramatic. It abounds in opposite qualities—love and enmity, oppression and philanthropy, paganism and piety—and from cover to cover it ever increases in interest until the end. The parallel between the sham Bambino and socialism is well maintained, and, although to the Anglo-Saxon it possibly may seem fanciful, it is quite real enough to justify the author's use of it to the Latin mind and to which it must appeal with great force. Certainly the book is one of the remarkable novels of the season.

The Capsina [Harper & Bros. \$1.50] is a new book by E. F. Benson, whose last volume, *The Vintage*, exhibited his mastery of portions of Greek history and the art of describing them. In the present story the war for independence against the Turks in 1820-21 is the period, and the miscellaneous fighting, especially at sea, supplies most of the incident. The Capsina is the girl head of a certain clan, who also commands her own ship and whose patriotism is like a religion. A skillful and noble use of her love for another woman's husband is an important feature in the plot, and in spite of its bloody passages it is a wholesome, pathetic and unusually picturesque and dramatic story worthy of very high praise.

One of the most graceful and charming of recent religious stories is Miss Rose Porter's *A Daughter of Israel* [E. P. Dutton & Co. 75 cents]. It amplifies and puts into modern language the pathetic story of the daughter of Jephtha, but no unjustifiable liberties are taken in the amplification and the religious spirit of the narrative is as sweet and uplifting as it is charming in manner. The author has suggested what to us is a novel interpretation of the fate of the heroine, i. e., that she devoted her life to exile from home and friends and even from her lover as a nurse in a leper settlement. We are confident that the book will receive a general and a hearty welcome.

Mrs. Caroline A. Mason's *A Minister of Carthage* [Doubleday and McClure Co. 50 cents] is a short but striking story, based upon the discovery by a young minister in an uncongenial field of attractions and opportunities at first unperceived by him, this discovery being largely due to the good sense and devotion of the girl to whom he becomes engrossed, and who, although accustomed to more enjoyable surroundings, leads him to appreciate the great work possible to him where he is. In spirit and execution alike it is a fine story.

The struggle between the Cavaliers and the Roundheads supplies the material for *Hugh Gwyeth* [Macmillan Co. \$1.50], by Beulah M. Dix, which illustrates how in such a struggle between countrymen families become divided and miseries of all sorts follow. It is a breezy, spirited story, hinging on the refusal of the hero's father to acknowledge his son and the son's success, by gallant conduct, in winning at last his father's approval and affection.

It was a felicitous thought which prompted Rev. I. S. Dodd to take for the title of his volume of war stories *The Song of the Rappahannock* [Dodd, Mead & Co. \$1.00], from the hum and moan of shot and shell with which the soldier in active service soon becomes familiar. The author was a soldier in the War of the Rebellion, and these six sketches reproduce much of the life and sentiment of the

military life which so many thousands then experienced. His style is clear and graphic, and in some passages it rises into true beauty and eloquence. Now and then there is a thought or expression which lifts the book very high in the literature of its class. It is a narrative of what the loyal soldier saw and felt, and is told with all the tenderness which hangs about all old and precious memories, quickened by the consciousness that the nation was again under arms while the book was being written, and inspired ever by an earnest manliness, patriotism and piety, which, although never obtrusive, are all the more powerfully felt from page to page. It is a book which we should like to have foreigners read that they might gain a true conception of what the American soldier is. As a record of military experiences, of mature and discriminating reflections about war in general and the War of the Rebellion in particular, it is one of the foremost books ever written.

POETICAL

Mr. Paul Laurence Dunbar's *Lyrics of the Hearthside* [Dodd, Mead & Co. \$1.25] contains several scores of his poems, many of which have been already printed in one or another periodical. A photograph of the poet is the frontispiece. They are very miscellaneous in subject and treatment, but reveal the spirit and mastery of form which only a true poet exhibits. Some of them are dialect poems, in which the peculiar turns of thought and phrase which characterize the colored race are skillfully illustrated. All are short and many are extremely touching in their simple pathos.

Miss Helen Hay's poems, modestly entitled *Some Verses* [H. S. Stone & Co.], are chiefly in the minor key and many of them are sonnets. They show depth of feeling and some of the conceptions voiced are striking. There are also lighter, brighter poems in the volume, several of which are notable for grace and others for sparkle and spirit. It is a decidedly attractive book.

A collection of the poems of Mrs. Julia C. Aldrich, known in the middle West as Petresia Peters, are gathered in a volume called *Hazel Bloom* [C. W. Moulton. \$1.00]. Many are distinctly religious; all are animated by a sweet and uplifting Christian spirit. Her poetry is simple and natural and, without rising to the highest levels, never fails to be elevating in spirit and readable in form.

A volume, by Martha P. Lowe, of poems, mostly personal in character, is called *The Immortals* [Botolph Book Co. 75 cents]. Among those who have suggested her verses are Charlotte Brontë, Mrs. Browning, Lucy Larcom, Lowell, E. R. Sill, Channing, Phillips Brooks and Whittier. The author's poems illustrate a considerable variety of metrical form, and are uniformly uplifting in sentiment and musical in form. Some of them are beautiful tributes and the book will afford large pleasure.

Prof. J. H. Brownlee has compiled a book of poems called out by the Spanish-American war entitled *War Time Echoes* [Werner Co. \$1.00]. Certain of them are of fine quality, more are very ordinary, but all glow with patriotism and fervor. There are several scores of them, by almost as many different writers, and the book has a real interest as a collection of popular verse.

For the King and Other Poems [G. P. Putnam's Sons. \$1.25], by R. C. Rogers, is better in intent than in execution. The longest, most elaborate construction, which gives its name to the volume, is a descriptive poem of comparatively small worth and the others resemble it. A few of the shorter poems rise above the general level.—The Poems of Mr. H. A. Farrand are somewhat ambitious in sentiment and of fair merit as verse, but they fail to take any strong grasp of the reader's interest.—*The Ballad of Reading Gaol* [B. R. Tuck. \$1.00] is written by C. 3. 3., which was the number of the author, the notorious Oscar Wilde, during his imprisonment in that

jail. In his ballad he describes the hanging of a condemned criminal and the feelings of the others. Neither subject nor verse is felicitous.

MISCELLANEOUS

Mr. W. H. Brown, author of *On the South African Frontier* [Charles Scribner's Sons. \$3.00], is an American who went to South Africa to serve our Government as the naturalist of an expedition there, and he spent seven years in that country as a collector, hunter and gold seeker, also becoming a land owner and a citizen and serving as a soldier. His book contains a vivid picture of pioneer life and the characteristics of different African tribes, especially the Mashonas and the Matabeles, of the foundation and upbuilding of the principal towns, of the development of the mining regions and the present condition and possibilities of the country, and of several recent wars. He does not deal primarily with politics, but there is much to be learned from his pages about the politics of that part of the world. Evidently he believes Mr. Cecil Rhodes to be a child of destiny, and is certain that the Cairo-Cape Colony Railroad is soon to be completed and will transform the heart of Africa. His allusions to missions and missionaries indicate that they did not take up very much of his attention, although he is disposed to regard them with a measure of favor. His book is a treasury of information about the agricultural, mineral and other natural resources of the country, and about the possibilities of its development. He has great faith in its future, and believes that the colored races there must be kept down by the white with a firm hand. He would not favor ill treating them, although it is plain that he hardly thinks it possible to manage them without more or less rough handling. Mr. Brown is an accomplished naturalist, and sent home a very large collection of skins, bones and other valuables to the Smithsonian Institution in this country. His book is entertaining and is illustrated.

Thomas Campbell-Copeland, with the aid of Maria Soltera and Maurice Magnus, has compiled *The American Colonial Handbook* [Funk & Wagnalls. 50 cents], which contains questions and answers in regard to Cuba, Porto Rico, the Philippines, Hawaii and Guam, embodying in a convenient form information of all sorts, most practical in suggestion and well arranged.—To the Story of the Nations has been added the first volume of the *Story of the People of England in the Nineteenth Century* [G. P. Putnam's Sons. \$1.60], by Justin McCarthy. It is not a minute history, but a series of pictures, a narrative of great reforms, each being described largely by itself and the great changes in science, literature, philanthropy and other departments of human life being described clearly and impressively. Such a history, although less critical and impartial than some others, is not less informing nor necessarily less trustworthy, and is apt to be much more readable. Mr. McCarthy has done good work in these pages and the young people especially will be agreeably impressed.

This is the time of year when the care of one's grounds, if he live out of town, becomes once more a matter calling for special attention. All who take pleasure in beautifying the surroundings of their homes will find Mr. S. Parsons, Jr.'s, book, *How to Plan the Home Grounds* [Doubleday & McClure Co. \$1.00], a valuable aid. The author has been superintendent of parks in New York city, and he writes out of large practical experience and with reference to the needs of those who have small lots as well as of those whose estates are large. He deals with the laying out of grounds, paths and roads, and the uses of pools, streams, fences, etc. An important feature is the insertion of several specimen contracts and specifications, such as need to be drawn up when certain kinds of work are to be done. The book is thoroughly serviceable and its value will be appreciated at once.

The number of amateur botanists increases

yearly. And all whose attention has been directed to the variety and beauty of fern life will prize *How to Know the Ferns* [Charles Scribner's Sons. \$1.50], by Frances T. Parsons. It is a guide to the names, haunts and habits of our common ferns. It is chiefly a work of description and illustration, with sufficient preliminary material in regard to when and where to find ferns, their fertilization, their families, etc., to facilitate the intelligent use of the book. It is a combination of scholarly and popular work, each of which adds to the serviceableness of the other. It is meant not merely for the naturalist, but for the family.

The bound volumes of the various publications of Messrs. Harper & Bros. for 1898 are at hand in their usual substantial and handsome forms. *Harper's Weekly* and *Harper's Bazaar* make two sumptuous volumes, the continued attractiveness of which for years after publication we know by pleasant experience in our own household. The *Weekly* especially is rich in war pictures and descriptions, and readers who lived through the War of the Rebellion and remember the intense interest of the issues of that day will be delighted both by the similarity and the superiority of this year's work. The *Bazaar* is pre-eminently the ladies' magazine and devotes large attention to the fashions, yet contains, as always, a great variety of miscellaneous literary material, all of a high quality. The bound volumes of the *Monthly Magazine* need no comment, and we will only say of the *Round Table* that it is a fortunate household in which the children have such a book as a permanent treasure on their shelves.

A pretty edition of *Washington's Farewell Address* [Small, Maynard & Co. 50 cents] is out with a prefatory note by Mr. W. C. Ford. As a frontispiece is introduced a specimen page of Washington's letter to Madison, reproduced from a photograph. But why was it not published a month and a half ago?

The Cigarette and the Youth [Wood-Alen Pub. Co.], by E. A. King, is a little tract emphasizing usefully the dangers of the cigarette habit, than which probably no other is more dangerous to the boys of our time.

The Century Company has reproduced in half-tone Cecilia Beaux's portrait sketch of Admiral Sampson. The original accompanies an article by him on the Atlantic Fleet in the Spanish War in the April *Century*. It is a fine piece of work and apparently an admirable portrait.

NOTES

— For the first time a complete set of the Kelmscott Press publications, associated with the name of the late William Morris, has been sold lately in London. It went for \$2,240.

— Mr. G. W. Steeven's recent book on the English expedition to Khartoum has been a great success. Fifty thousand copies, at \$1.50 each, were sold at once, and a cheap edition, at twelve cents a copy, was disposed of in a single day.

— Kipling is one of the few authors who have lived to see copies of the first editions of their own books selling for large sums. One of his *School Boy Lyrics* recently brought \$600 and one of his *Echoes* \$165.

— In France there are certain regular prices for books, varying according to the character and quality of the book but adhered to similarly by all the dealers. But in England at present there is great diversity, the same book sometimes being obtainable at several different prices from as many booksellers.

— The many American readers of Amiel's Journal, who have derived pleasure and profit from it, have an opportunity to show their gratitude in a practical way. Contributions for a statue of him, to be erected in one of the public squares of Geneva, may be sent to Prof. F. F. Roget, the University, Geneva, Switzerland.

— The British Museum Library hardly

will seem, or will be, the same without Dr. Richard Garnett. It was under his direction that the old manuscript catalogue was printed, running into 3,000 volumes. He has been in the library for forty-eight years, and, in addition to being probably the best informed librarian in the world, he is a translator, a poet, a critic and a contributor to all sorts of literary works. He also is one of the most winning of men in his delightful, and a little old-fashioned courtesy. It will be hard to find his equal for his place.

BOOKS OF THE WEEK

Lothrop Pub. Co. Boston

TALES OF THE MALAYAN COAST. By Rounseville Wiliman. pp. 347. \$1.00.

A MODERN SACRIFICE. By Mrs. G. R. Alden ("Pansy"). pp. 202. 75 cents.

HARPER & BROS. New York.

BALLADS. By William Thackeray. pp. 751. \$1.75.

FUR AND FEATHER TALES. By Hamblen Sears. pp. 217. \$1.75.

DANISH FAIRY AND FOLK TALES. By J. Christian Bay. \$1.50.

MACMILLAN CO. New York.

THE PHILIPPINES AND ROUNDABOUT. By Maj. G. J. Younghusband. pp. 230. \$2.50.

PRECIS DE L'HISTOIRE DE FRANCE. By Alceo Fortier. pp. 185. 75 cents.

SHELLEY'S SHORTER POEMS. In the edition of Temple Classics. pp. 307. 50 cents.

THE PROFIT OF THE MANY. By Edward T. Root. pp. 321.

MEN OF THE BIBLE. By D. L. Moody. pp. 126. 30 cents.

OUR DAILY HOMILY. By F. B. Meyer. 5 vols. \$3.75.

G. P. PUTNAM'S SONS. New York.

OLIVER CROMWELL. A HISTORY. By Samuel Hardin Church, Litt. D. pp. 524. \$6.00.

AUSTRIA. By Sidney Whitman. pp. 407. \$1.50.

A. S. Barnes & Co. New York.

HISTORY UP TO DATE. By W. A. Johnston. pp. 258. \$1.50.

AMERICAN BOOK CO. New York.

STORIES OF THE OLD BAY STATE. By Elbridge S. Brooks. pp. 284. 60 cents.

CHARLES SCRIBNER'S SONS. New York.

THE CHURCH IDEA. By W. R. Huntington, D. D. pp. 190. 50 cents.

M. F. MANSFIELD & A. WESSELS. New York.

THE RELIGION OF MR. KIPLING. By W. B. Parker. pp. 22. 50 cents.

H. S. STONE & CO. Chicago.

A SHORT HISTORY OF THE UNITED STATES. By Justin H. McCarthy. pp. 370.

THE PERFECT WAGNERITE. By Bernard Shaw. pp. 170.

THE PENALTIES OF TASTE AND OTHER ESSAYS. By Norman Bridge. pp. 165.

SAND 'N' BUSHES. By Maria Louise Pool. pp. 365.

LOVE'S DILEMMAS. By Robert Herrick. pp. 193.

THE COUGAR-TAMER. By F. W. Calkins. pp. 263.

CAN WE DISARM? By Joseph McCabe and Georges Darien. pp. 151.

ICKERY ANN AND OTHER GIRLS AND BOYS. By Ellis W. Peattie. pp. 285.

CHURCH PRESS. Chicago.

THE MIRACLE AT MARKHAM. By Charles M. Sheldon. pp. 316. 75 cents.

H. T. COATES & CO. Philadelphia.

INTERNATIONAL COURTS OF ARBITRATION. By Thomas Balch. pp. 49. 75 cents.

PAPER COVERS

E. L. HILDRETH & CO. Brattleboro.

A MONOGRAPH ON THE EARLY LIFE OF BRATTLEBORO. By Rev. Lewis Grout. pp. 32.

J. B. LIPPINCOTT CO. Philadelphia.

SONGS OF LIFE AND LOVE. By Washington Van Dusen. pp. 49.

G. P. PUTNAM'S SONS. New York.

HANNAH THURSTON. By Bayard Taylor. pp. 464. 50 cents.

JOHNS HOPKINS PRESS. Baltimore.

HISTORY OF THE KNOW-NOTHING PARTY IN MARYLAND. By Lawrence F. Schmeckebier. pp. 125. 75 cents.

UNIVERSITY PRESS OF MINNESOTA. Minneapolis.

THE LORD OF LIFE. A sermon in verse by Ernest W. Shurtliff. pp. 26. 55 cents.

MAGAZINES

APRIL. QUARTERLY JOURNAL OF ECONOMICS.—

LITTLE FOLKS.—TRAVELS.—PRESBYTERIAN AND REFORMED REVIEW.—MUSIC.—DIAL.—FORTNIGHTLY.

MAY. NATIONAL GEOGRAPHIC.—FALL MALL.—LIPPINCOTT'S.—RECORD OF CHRISTIAN WORK.—COSMOPOLITAN.—HARPER'S.

One of the most attractive lines of work at the Bible Normal College in Springfield is that conducted by Rev. Hunter Boyd, recently of London, who has made a specialty of the study of the relation of art to religion and is showing the students how the right use of sacred art will be a powerful auxiliary in securing the interest of Sunday school scholars, and of conveying to them Christian truth. He has been at the college for the last three months and there is a growing appreciation of the service he is rendering.

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Education

— Prof. H. P. Hutchins, dean of the law school of the University of Michigan, has been elected president of Iowa University.

— Ridgeville College opens its spring term with considerably increased attendance, principally young men, though the college is co-educative.

— Rev. E. F. Williams, D. D., the Chicago editor of *The Congregationalist*, has recently been at Beloit College, giving a series of lectures on the History of Ethics to the Senior

Class. This is not the first time that Beloit has drafted him for expert work.

— Charlton T. Lewis, Yale, '86, has been elected as first incumbent of the Emily Sanford chair of literature at Yale, in which men no less distinguished than E. C. Stedman, Charles Dudley Warner and D. G. Mitchell have been invited to sit, and have declined. Mr. Lewis is now an instructor in the English department at Yale.

— The friends of the American Board, Home Missionary Society and American Missionary Association have the opportunity to

bring \$2,000 into the treasury of each of these societies, and at the same time save a noble, successful and much needed Christian school, by sending special contributions to these boards through the treasurer of Kidder Institute, Missouri. A Christian man, who died about two years ago, provided that the proceeds of a \$6,000 note held by him against the school should be so applied. The report in this issue of the Missouri State meeting shows that a good beginning was made. Contributions for these societies sent to Rev. Dr. Henry Hopkins of Kansas City will be acknowledged by him and made to serve this double purpose.

“God Rest Ye, Merry Gentlemen”

A Story by STEPHEN CRANE

In which the Managing Editor of the New York *Eclipse* starts off his war correspondent, “Little Nell,” with the cablegram:

“Take Tug. Go Find Cervera’s Fleet”

Little Nell sets out on the Johnson, “a harbor tug with no architectural intention of parading the high seas,” wondering how, if he finds the cruisers, he is going “to lose them again.” His remarkable experiences on the Johnson and at Santiago, where “he takes his mackintosh and invades Cuba,” are told in this week’s number of

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THE CONGREGATIONALIST

651

A View Point for Two

The Churchman has recently asserted that a radical change is gradually appearing in both the religious and secular press as regards the publication of religious matter.

The appearance of so large an amount of Christian intelligence in our daily papers is due to a fact lately learned, viz., that religious life can supply "news." Never did it yield such harvest in kind or quantity. Great and international conventions, the diversified activities of the churches, ministerial application of truth to present day thought and doing, the existence of Christian societies organically outside of the church—all this creates a body of "news" such as Christendom has never afforded.

As to the printing of less and less religious matter by the religious journals, *The Congregationalist* counts itself out of the criticism. The service rendered by this paper to the mental, spiritual and philanthropic strength of the churches has never equaled that of today. While, to follow the statement of *The Churchman*, there has been an abandonment by *The Outlook* and *The Independent* of the distinctive field of religious journalism, *The Congregationalist* continues to magnify this kind of Christian reading. It recognizes the need of it.

Wherever a paper of this character is received and read the governors of the commonwealths of the Union will have less occasion to point out dependence of religious life in the state.

Yours, *The Congregationalist*,
Warren P. Landers, Supt. of Circulation.

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CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary and Treasurer; W. A. Duncan, Ph. D., Field Secretary; Rev. Francis J. Marsh, New England Superintendent, Congregational House, Boston.

THE CONGREGATIONAL CHURCH UNION OF BOSTON AND VICINITY (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel C. Darling, Pres.; C. E. Kelsey, Treas.; J. J. Tillinghast, Sec.; 45 Milk St., Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Gifts should be sent to Arthur G. Stanwood, Treasurer, 701 Sean Building, Boston. Applications for aid to Rev. E. R. Palmer, Room 609 Congregational House.

NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND.—Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford. Form of bequest: bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" a body corporate chartered under the laws of the State of Connecticut (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregational Churches of the United States.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpits in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 10.30 A. M.; Bible study, 3 P. M.; Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vine Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money or B. S. S. bags, Correspondence, etc., Room 601 Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover Street. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKeane, D. D., President; George Gould, Treasurer.

Life and Work of the Churches

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Monday, May 8, 10 A. M. Topic, A Minister's Reading. Speakers: Rev. Messrs. C. L. Noyes and F. E. Emrich, D. D. Followed by a general discussion.

FORUM MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 11 A. M. CHARITIES AND CORRECTION, national conference, annual meeting, Cincinnati, O., May 17-33.

CONGREGATIONAL HOME MISSIONARY SOCIETY, annual meeting, Hartford, Ct., May 23-25.

LAKE GENEVA STUDENT CONFERENCE, Lake Geneva, Wis., Tenth annual session, June 16-25.

NORTHFIELD STUDENT CONFERENCE, Northfield, fourteenth annual session, June 30-July 9.

CHAUTAUQUA ASSEMBLY, Chautauqua, N. Y., July 4-Aug. 26.

Y. P. S. C. E. International Convention, Detroit, Mich., July 5-10.

NATIONAL EDUCATIONAL ASSOCIATION, Los Angeles, Cal., July 11-14.

NEW ENGLAND CHAUTAUQUA SUNDAY SCHOOL ASSEMBLY, Annual session, Montauk, South Framingham, Mass., July 17-29.

INTERNATIONAL COUNCIL OF CONGREGATIONAL CHURCHES, Boston, Sept. 20-28.

THEOLOGICAL SEMINARY COMMENCEMENTS

Bangor, May 16, 17 Yale, May 13-17
Andover, June 4-8 Oberlin, May 9-11
Hartford, May 22-24 Chicago, May 4, 5, 7, 9, 10

MASSACHUSETTS MEETINGS

WORCESTER CENTRAL CONFERENCE, Leicester, May 9.
BARNSTABLE CONFERENCE, Harwichport, May 9, 10.
ESSEX SOUTH CONFERENCE, Langville, May 10.

NEW HAMPSHIRE MEETINGS

MERRIMACK ASSOCIATION, Concord, May 9.
MONADNOCK " Keene, May 9.
GRAFTON CONFERENCE, Enfield, May 10.
COOS " Franconia, May 23.

CONGREGATIONAL HOME MISSIONARY SOCIETY.—The seventy-third anniversary will be held in the First Church, Hartford, Ct., Tuesday, Wednesday and Thursday, May 23 to the 25th. The annual sermon will be preached by Rev. John Henry Barrows, D. D., of Oberlin College, and Gen. O. O. Howard, president, will make an address at the opening of the Wednesday sessions. The program is one of great attractions, both in the topics that are to be considered and in the speakers who will address the meeting. The evening session of Wednesday will be devoted to a consideration of The Continuing Need of the West, and the evening session of Thursday to the general subject of Home Missions and the Nation's Larger Responsibilities. Among the speakers are Dr. W. M. Barrows of Connecticut, Dr. W. H. G. Temple of Washington, Senator Hawley of Connecticut, Dr. Lyman Abbott and others.

The seventeenth anniversary of the woman's department occurs on Wednesday morning.

RAILROAD FARES

The usual concessions from the New England and Trunk Line railroad associations of a fare and a third on the certificate plan have been granted. It is expected that other associations will grant the same favor. The railroads call for payment of full first class fare going, taking certificate of ticket agent at starting point. Upon presentation of these certificates, properly indorsed by railroad official at Hartford, a one-third fare returning may be obtained.

HOTELS

ENGLISH PLAN. Heublein's, 98 Wells Street, Rooms \$2 to \$4 a day. Hotel Hartford, rooms \$1 to \$3. Merrill's, 54 Prospect Street. Rooms \$1.

AMERICAN PLAN. Farmington Avenue Hotel, 57 Farmington Avenue, \$1.25 to \$1.50 per day. Hotel Hartford, \$1.25 to \$1.50 per day. The Prospect, \$1.50 to \$2 per day. United States Hotel, \$2.50 to \$3 per day. Young Women's Christian Association, \$1 per day.

Correspondence concerning accommodations may be addressed to Rev. H. R. Miles, 294 Windsor Avenue, Hartford, Ct.

THE GENERAL ASSOCIATION OF CONGREGATIONAL CHURCHES OF MASSACHUSETTS.—The ninety-sixth annual meeting will be held with the First Church, Brockton, May 16-18. Theme: The Church as a Power.

Tuesday, 2.30 P. M. Organization, address of welcome, reports of secretary, treasurer and the various committees. 7.30. The Source of the Power. Sermon by Rev. E. L. Clark, Boston, followed by the Sacrament of the Lord's Supper.

Wednesday, 8.30. Devotions. 9. Business. 9.45. Report of the Committee on the Work of the Churches. Rev. S. G. Barnes, Longmeadow. 10.15. The Obligation of the Power: 1. By Meditation (speaker to be announced); 2. By Prayer, Rev. E. W. Wallace, Somerville; 3. By Consecration, Rev. J. L. Withrow, Boston; 4. By Self-Sacrifice, Rev. G. W. Winch Holroyde, Open parliament on the topic. 2.30 P. M. Centennial meeting of the Association. 3.30 P. M. The Application of the Power.

Thursday, 8.30. Devotions. 9. Business. 9.30. Report of Board of Pastoral Supply, Rev. C. B. Rice, Danvers. 10. The Power Applied: 1. To International Disarmament, Rev. Reuben Thomas, Brookline; 2. To International Responsibility for Christian Civilization, Rev. P. S. Moxom, Springfield; 3. To a Forward Movement for the Elimination of Poverty, Rev. Arthur L. Dimock, Worcester. Open parliament. Business. 2.30. 1. What the Twentieth Century Owes the Church, Rev. G. Glenn Atkins, Greenfield. 2. What the Church Owes the Twentieth Century, Rev. A. A. Berle, Brighton. Closing words. Adjournment. A special meeting for the evening, with prominent speakers, is being planned.

Hotels: Belmont, \$2 to \$5 per day, Keswick, \$2 to \$5.50. Metropolitan, \$2 to \$5 per day. Hotel Franklin, private room, 50 cents and 75 cents per day. Meals at hotels 50 cents each; at restaurants at the usual prices.

Round-trip tickets on sale at principal stations of the railroads throughout the State—from places over thirty-three miles distant one and one-third fare, from places less than thirty-three miles two cents per mile. For further information or for entertainment address Dr. S. J. Gruber, Brockton, Mass.

SPRING STATE MEETINGS

Indiana,	Elkhart,	Tuesday, May 9.
Kansas,	Topoka,	Thursday, May 11.
Illinois,	Kewanee,	Monday, May 15.
Massachusetts,	Brockton,	Tuesday, May 16.
Michigan,	Alpena,	Tuesday, May 16.
Ohio,	Columbus,	Tuesday, May 16.
New York,	Corning,	Tuesday, May 16.
Iowa,	Atlantic,	Wednesday, May 17.
South Dakota,	Aberdeen,	Tuesday, May 23.
Vermont,	Barre,	Tuesday, June 13.
Pennsylvania,	Kane,	Wednesday, June 14.
Connecticut,	New Haven,	Tuesday, June 20.

AN OHIO THREE-QUARTER-CENTURY CELEBRATION

It is nearly 100 years since the Connecticut Missionary Society began work in that section of Ohio known as the Western Reserve. This northeast corner, lying between the parallels of latitude which bound Connecticut, was claimed under that State's ancient charter in the strip of equal width extending to the Pacific Ocean. It was in 1799 that the first missionary, William Wicks, was sent out, followed a few months later by Joseph Badger of Massachusetts, whose work was so fundamental and important that he is often spoken of as the first missionary to the reserve.

The First Congregational Church, Wellington, was formed April 20, 1824, by godly men and women of Massachusetts birth. There were ten members, and the church represented two townships and is the mother of the church in Brighton.

The celebration, held in the beautiful new church last week, was in every way a success. Three of the former pastors—Rev. Messrs. J. A. Daly, W. E. Barton, D. D., and A. F. Skeele—with their wives, were present and participated. Dr. Barton gave the opening address, which was a rapid sketch of the history of the church. Mr. Daly told of the transition from "the old white church" to the fine brick erected in his day. Mr. Skeele told of the fire which burned that house to the ground and of the rebuilding, which distinguished his pastorate. Rev. H. D. Sheldon, the present pastor, presided, and added to the honor in which he is already held by his courteous and resourceful manner.

Miss Mary A. J. Clark, whose father, Rev. Ansel R. Clark, was pastor during the stormy days of the Plan of Union, presented a graceful and appropriate tribute to the memory of her father. Mr. Frederick B. Manley, "the oldest inhabitant," told of the organization of the church, which he remembered. Deacon Horace Wadsworth gave his personal recollections since 1835. Mrs. S. K. Laundon and Mrs. George L. Couch told of the women's societies. Mr. W. H. Fisher, long superintendent, spoke of the Sunday school. Miss Elizabeth Johns told of the Y. P. S. C. E. The clerk, Mr. Charles Phelps, gave the statistical record. Mr. W. R. Wean told of the work of the society. Every branch of the church work was represented. The two sessions of the celebration were four and three-fourths and three and one-half hours long, respectively, but the people seemed not to tire. The choir rendered its best music.

The women of the church served the entire congregation in beautifully decorated dining-rooms. Mr. E. F. Webster as chairman proved again his efficiency, and thrilled the audience with a brief address in which he told how, three years before the church was formed, his own father, then an unconverted young man, took steps to provide the first regular services in the infant colony. Prof. A. H. Currier of Oberlin, who has served the church in four interregnum, spoke of the "pastorless church" in terms that would have terrified a congregation that had been less fortunate. Dr. H. M. Tenney of Oberlin spoke for the wider fellowship of churches. The closing address was by Dr. Barton on The Mission of the Church.

The Wellington church has been and is a typical Western Reserve Church. Always Congregational, it was long under presbytery, was divided by the doctrinal and political dis-

cussions which split the Presbyterian Church in 1837, happily united in 1861, and continues to this day, strong, active and hopeful. It has had many pastors, for long pastorates have been rare in Ohio; and not one of its pastors has proved unworthy or has lost the confidence of the people. Blessed of God for seventy-five years, the church stands with courage on the threshold of the new century.

W.

MISSOURI AT ITS ANNUAL GATHERING

The meeting place was Kidder, April 25-27. Whatever apprehension was felt that an assembly of such proportions could not be cared for in so small a village was dismissed with the welcome given. Arrangements were complete and its management masterly, for which the church and its newly arrived pastor, Rev. A. M. Beeman, are to be congratulated.

Guests and oratory overflowed into the neighboring villages of Cameron, Hamilton and Breckenridge in fellowship meetings continuing three evenings. Unification was the watchword for the meeting, and it was realized in unexpected directions and measure.

UNIFICATION OF MEETINGS

The women's societies—the Woman's Board and the Missionary Union—and the association were for the third time in one gathering. The hopeful reports of the officers of the Missouri Branch, emphasizing needs and suggestive of practical measures, quickened the interest in missions. All listened with eager interest to the story of missionary service by Miss Russell and Dr. Murdock. In response to the clarion call to the "forward movement," by Mr. L. D. Wishard, all believed "we can if we will."

The many channels of activity into which the efforts of the Woman's Union are directed converge to a common center, and the heart of it is the same that animates the activities of the churches. The union's participation in the association seemed equally happy.

UNIFICATION OF EDUCATIONAL INTERESTS

The pride and joy of the association are its academies and college. The existence of one of these, located at Kidder, has been threatened. Foreclosure of mortgage was imminent. To avert the danger to this institution might prejudice the just and pressing claims of the others. Confusion and conflict threatened as well as the loss of the academy. But a happy issue was reached. And the oneness of our educational interests was demonstrated. The story of the academies was told with pathos and power. Emotion and enthusiasm prevailed. It was decided to raise, if possible, during the coming year \$3,000 for our entire academy work. And then and there the \$1,116 required to prevent immediate foreclosure were raised for Kidder Institute, thus giving the trustees time for the entire redemption of the property, upon which still remains a debt of \$6,000. In the money raising our honored guests, the secretaries, were much in evidence. More than this, by a strong, definite and unanimous resolution, the educational work was united to the national society, the treasury of which is to be the place of deposit and channel of distribution for funds. The new secretary, Rev. C. O. Day, was present and our way was brightened.

This unification of our educational interests is the most important step taken in this department of our work in many years.

UNIFICATION OF BENEVOLENCES

A careful study of benevolences for ten years was prepared by Rev. J. P. O'Brien and received with interest. It exposed the flaws of our present methods and suggested the reasons for the great fluctuations. A paper by Mrs. Henry Hopkins called attention to the recommendations made by Mrs. A. W. Benedict last year outlining a method of correcting these faults and obviating this fluctuation by unification. Both home and foreign missionary societies requested action thereupon to be taken by the association. This plan, going somewhat more into specific detail, is essen-

tially the same as that of Mr. Capen presented afterwards to the National Council. It was offered on behalf of the committee having it in charge by Rev. C. H. Patton.

That unification is in the air is evident from the fact that these persons did not know the others were to present the matter. It was thoroughly discussed, and the association, committed to it last year, entered upon its practice by appointing a strong committee to inaugurate its use in the churches.

These practical measures did not so absorb attention and consume time that we failed to appreciate the words of the representatives of our great societies, or the associational address by Dr. J. H. Crum on The Dispensation of the Spirit, the imitable Sunday school address by Mrs. R. B. Preunzer on The Child and How to Teach Him, and the forcible paper of Dr. D. M. Fisk on The Help of Social Science. The moving appeal of Rev. G. V. Clark for homes, education and justice to his people—the Negroes in the South—closed a meeting of promise and power, in which were recorded some advance in all departments of our work during the year and in which definite aggressive steps towards advance in the future were made.

W. L. S.

OF SPECIAL NOTE THIS WEEK

The Omaha Church Extension Society turns over its property and work to the Congregational Club.

A Nebraska edifice, phoenix-like, rises from its ashes.

An occurrence in a Massachusetts village church suggests a generous way to perpetuate a family name.

The efficient schools of manual training in a Baltimore church.

Good record for benevolences by a church in Lowell, Mass.

A South Dakota church strengthened by a large accession of Presbyterians.

THEOLOGICAL SEMINARIES

Andover

On Patriots' Day eve a most enjoyable Colonial Party was given by the ladies of the seminary chapel to the students of the seminary, Abbot Academy and the parishioners and friends of the seminary church. About 250 guests were present, many appearing in Revolutionary costume.—Dr. C. C. Torrey was seminary preacher last Sunday.—G. A. Andrews of the Senior Class has accepted a call to the West Parish Church.—Rev. R. W. Dunbar of North Chelmsford, a member of last year's Graduating Class, preached at Free Church on April 23.—Dr. C. F. P. Bancroft has been invited to address the alumni of the Union Seminary at the annual dinner in New York, May 15, on The Education Necessary from the Point of View of the College.—President Harris is serving his second term of the year as university preacher at Harvard.

Hartford

The Senior Class enjoyed an evening last week at Professor Mitchell's house.—Dr. A. C. Thompson of Boston has begun his course of lectures with the Senior Class on Missionary Memoirs. He has kindly presented each member with a copy of his Protestant Missions.—The two remaining seminars with Dr. Hartranft will be given to a discussion of ecclesiology.—E. F. Sanderson, a Senior, accepts a call to Beverly, Mass.—Professor Pratt has been elected one of the vice-presidents of the American Guild of Organists.

Yale

The lectures on The History of Religions next year will be by Edouard Naville of Geneva.—Besides the regular scholarship prizes there will be the two Downes prizes for Scripture and hymn reading and for the best essay in Christian ethics.—The seminary enrollment is 96.—Professor Stearns will be abroad next year.—At the Semitic and Biblical Club last week Professor Porter read a paper on The Jewish Doctrine of the Evil Impulse, and The Use of Prophecy by Jesus was discussed by C. S. Macfarland.—The Senior address was by E. L. York on The Creed of Tennyson.—The Downes prizes, two of \$50 and two of \$40, for hymn and Scripture reading were won by H. A. Jump and E. E. Day of the Senior and by J. E. Whitley and J. B. Lyman of the Middle Class.—The Senior class has elected H. A. Jump—secretary.—Professor Stevens's Theology of the New Testament has

just appeared in the International Theological Library series.

Oberlin

Messrs. Gavlik, Donat and Vavrina have been approved to preach by the Cleveland Conference.—Quite a number of Armenian students are desirous of attending Oberlin next year, and arrangements are being made for them.—Dr. D. C. Leonard is supplementing Professor Currier's mission course by three lectures on Africa.—The election of Y. M. C. A. officers resulted in the choice of Mr. Raymond as president and Mr. Golin secretary.

Chicago

President Patch of Redfield College, with a quartet of students, visited the seminary April 18.—Rev. Mr. Woodside, missionary of the American Board in West Central Africa, gave an address April 20.—The B. D. men of the Senior Class have just taken the special examination in sociology, the subject being Malthus's Principle of Population Examined in the Light of Scripture Teaching.—Professor Mackenzie visited the University of Illinois April 16 and had a busy day.—The baseball team has played several games.

CONFERENCES AND ASSOCIATIONS

MASS.—Andover Conference met in Lawrence; United Church. A symposium of one-minute testimonies was suggestive on the topics: The Most Encouraging Things in My Church, The Responsibility of the Laity to Increase the Church Membership, How Shall We Best Educate Our Churches in Missions? Rev. F. A. Warfield preached the sermon.

Worcester South Conference, convening in Blackstone, discussed: The Improvement of Worship: (1) Sunday Preaching Services, (2) How to Make the Work of the Sunday School More Effective, (3) Has the C. E. Movement Been Helpful? (4) The Midweek Service: Is It Important? Addresses were heard from Rev. G. H. Gutierrez of the A. M. A., Rev. W. G. Puddefoot of the H. M. S. and Dr. W. H. Davis.

CT.—The annual meeting of the Windham County Conference, held in Pomfret, April 25, was noteworthy because of the presence of Dr. C. C. Hall, president of Union Seminary, who gave a stimulating address on The Spirit of Worship. Other topics were: The Missionary Work of Our Churches: (1) Micronesia, (2) India, (3) What Have We Done or Left Undone; Worship: (1) The Sunday Evening Service, (2) Worship in Daily Life, (3) Music as an Aid. A committee was appointed to encourage a forward movement for missions in the churches of the county.

N. Y.—The Suffolk Association held its annual meeting at Patchogue. Rev. J. N. Taft referred to the present rush in forming business trusts as an object lesson to the churches, teaching them to combine for greater economy and efficiency. Rev. W. I. Chalmers presented the strong points of Congregationalism and Deacon Aldrich of Sayville outlined an ideal co-operation between pastor and people. Other speakers were Rev. Messrs. W. S. Woolworth, Ethan Curtis and M. H. Fishburn and Miss Grace Edwards.

CLUBS

MASS.—The Young Men's Club of Boston held its third annual meeting at the usual gathering place, Hotel Brunswick, last week Wednesday evening. After the "members' forum," the subject of which related to the C. E. Society, varied and helpful suggestions were given by many members as to the activity of the club next year. Among the officers elected were James P. Prince of Lexington as president and S. R. Smith of Newton as secretary.

The Connecticut Valley Club had a good attendance at South Hadley April 25. Dr. Dawson of the Bible Normal College was the principal speaker, on the subject, The Development of the Child, his paper being instructive and interesting. A general discussion followed. Dr. Maxon stated, in connection with the subject, the work and sphere of the Bible Normal College.

N. Y.—The Brooklyn Club ended its season with the best meeting of the year. The feature, besides a good dinner, was the illustrated lecture by Dr. Tolman on the taking title, The Golden Rule in Industry. A comfortable financial balance was shown for the year, and Dr. Creegan was elected president. Dr. Hillis, among a few others, was admitted to membership.

NEW ENGLAND

Boston

[For other Boston news see page 632.]

The May meeting of the Superintendents' Union last Monday night at Berkeley Temple was characterized by several noticeable features. The attend-

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ance was good; the open parliament—now a regular feature—occupied a lively period of about 15 minutes and suggested helps along various lines; special music was rendered well by the union's male quartette; and the speaker of the evening, Mr. N. S. Greet, gave a practical talk on The Sunday School We Would Like to See on the Eve of the New Century, illustrating his points with the blackboard. The long list of new members which have been received within a few months was still further lengthened by the election of several at this meeting.

REPOSET.—The council for the dismission of Rev. E. C. Webster was held last week Wednesday, 10 churches being invited. Commendatory resolutions were adopted regarding the work and ability of Mr. Webster. The resignation took effect May 1. Last Sunday the pastor had the privilege of baptizing two infants and two adults and of receiving seven new members, five on confession. Three were heads of families, two of whom were accompanied by their wives.

Massachusetts

CAMBRIDGE.—*Wood Memorial.* Rev. I. W. Sneath closed his labors as pastor last Sunday, receiving a good number of new members at the special communion. He begins work in Franklin this week.

BEDFORD.—Rev. Edwin Smith has just closed a pastorate of 13 years. On April 23 the church passed hearty resolutions commanding his ministry. Mr. Smith began work in Ballardvale last Sunday.

NORTH FALMOUTH.—The arrival here recently of an organ for the church was the occasion of quite a ripple of excitement in this quiet little village. After the setting up of the organ a recital or "service of rejoicing" was held on Patriots' Day, at which sacred and patriotic music was heard by an appreciative and delighted audience. The instrument is of standard make, with all the latest improvements, and has pedals and two manuals. The case is of quartered oak, and on the front are decorated pipes. The organ was presented by Hon. Francis A. Nye of this place, who has been for over 60 years a member of the choir, most of the time as chorister. Mention was recently made in these columns of the record of this choir, which is conspicuous in these days of short-lived volunteer choirs for the loyalty and devotion with which its members have served.

LOWELL.—The publication of the conference statistics shows that Kirk Street Church is the foremost in benevolence, as usual, giving last year \$3,666 for charitable purposes, while the home expenses were \$7,844. It is the only church in the conference which gives more to other causes than it expends on itself, unless Andover Seminary Church be an exception, reporting expenses of only \$506, while its charities are \$1,719.

SPRINGFIELD.—*First.* The faithful services of a successful teacher were recognized recently when a reception was given to Deacon C. E. Brown, who has been the teacher for 20 years of a class of ladies, now one of the largest classes in the Bible school. Former members of the class from neighboring cities were present.

In Palmer a May breakfast and dinner were served by the women.—The small debt of the Southampton church has been raised.—Rev. F. H. Lynch, the new pastor at Lenox, has been married to Miss Elizabeth S. Deming of New Haven.

Maine

BANGOR.—*First.* The popular people's service closed for the season with a thronged meeting. The best vocal and instrumental music has been provided by the Men's Club, the congregational singing has been spirited, the short address by the pastor helpful and many persons not often found in church have attended during the winter.

WEST BROOKSVILLE.—Work has been resumed on the new chapel which it is desired to have ready by May 23 for the C. E. Union. The men of the parish held a recent sawing bee to manufacture fuel for the parsonage and then enjoyed a social and supper.

New Hampshire

EXETER.—*First.* Under the auspices of the C. E. society a very pleasant birthday party was held in the vestry recently. Nearly 150 were in attendance. Excellent music was furnished by the academy glee and mandolin clubs. Refreshments were served, and a delightful evening spent. The collection netted nearly \$25, to be applied to the purchase of hymn-books. George A. Wentworth, formerly for many years professor in Phillips Academy, has been chosen a trustee to fill the vacancy occasioned by the resignation of John T. Ferry.

DOVER.—*First* is sorely bereaved by the recent death in Boston, whither she had gone for treat-

ment, of Mrs. Susan E., wife of ex-Governor C. H. Sawyer, a valuable member and supporter. Her nobility of character, kindness of heart and cheerful generosity were well known, not only in the home community but by a large circle of friends elsewhere.

WINCHESTER.—The parsonage is undergoing extensive repairs for its renovation and improvement preparatory to its occupation by the new pastor, Rev. C. F. Roper, who has recently accepted the call given him.

FRANKLIN.—The pastor, Rev. J. H. Bliss, now on the 14th year of his pastorate, announced from his pulpit on a recent Sunday his resignation, to take effect sometime during the present year, as may hereafter be determined.

FRANCESTOWN.—By the will of the late Miss Mary C. Willard the society comes into possession of all her real estate, and the A. B. C. F. M., A. M. A. and C. H. M. S. receive \$200 each.

WEST LEBANON.—During the pastorate of Rev. C. F. Roper, just closed, debt of \$600 has been removed, and the church buildings have been repaired at an expense of \$400.

First Church, Concord, has recently voted to adopt individual communion cups.—The Pembroke S. S. library has been replenished by the purchase of \$40 worth of new books.

Vermont

[For other news see page 638.]

In Brattleboro Rev. Dr. William Hayes Ward of New York preached last Sunday.

Connecticut

HARTFORD.—*Windham Avenue.* Rev. H. R. Miles has resigned, to take effect at once, and has accepted a call to Brattleboro, Vt. He came here three years ago from United Church, New Haven, where he was assistant to Dr. Munger. He leaves for dryer climate of Brattleboro partly on account of the health of his wife.—*Glenwood.* The congregation presented Rev. H. D. Williams with a gold watch and chain on his 31st birthday, also a set of resolutions of confidence in his work as pastor.—*Fourth* netted about \$200 from its recent bazaar.

NEW HAVEN.—*Plymouth.* Ground was broken last week for the new church edifice, with appropriate exercises.—*Howard Avenue* is attempting to pay off its debt of \$22,000 at the rate of \$100 a month, under the direction of Rev. W. J. Mutch, who is making a determined effort to have this plan succeed. A week ago Sunday evening was given up to a memorial service to the dead, each member of the church who has died during the past year being spoken about by some friend.

NEW BRITAIN.—*South.* The closing recital in the course of eight popular organ recitals which have been given during the winter is given this week by R. P. Paine, organist of this church. This course has been very successful, and, although some of the best players of this section of the country have appeared, the price has been kept down to but little more than cover expenses, thus making it popular and largely attended.—*First* has a new piano for the chapel.

EAST HARTFORD.—A special meeting of the church was held last Friday night to act upon the resignation of Rev. S. A. Barrett, and it was voted to request him to withdraw his action. A committee waited upon him, but brought back a request that it be accepted, which action was then taken. At a recent social in celebration of the pastor's birthday he was presented with a purse of \$75 from the Endeavor Society and an immense birthday cake.

STAFFORD SPRINGS.—An audience completely filling church and chapel was present a week ago Sunday evening at the union memorial service to Professor Jacobs, late principal of the borough schools. Free pews and the pledge system just adopted have brought forth a considerable increase in the receipts of the church and added greatly to the attendance, making it stronger in every way than it has been for years.

AVON.—Rev. C. K. Fankhauser has declined a call to remain a fourth year, as he desires a broader field and feels that the salary paid is too much of a strain on the church. During the past two years repairs and alterations have been made costing \$1,400 and the \$1,000 debt reduced so that it is expected to pay the balance of it this spring, in addition to meeting the expenses of the church.

TORRINGTON.—*Third* has had a successful year financially in spite of large sums given for the new chapel and the enlargement of the church. Including \$500 collected on back pledges the receipts amounted to \$3,204 and a balance of \$274 is carried forward to the new year. The Mowry fund amounts with interest to \$1,282.

WATERBURY.—*Second.* During Dr. J. G. Davenport's pastorate of 18 years he has received 472 new members on confession and 536 by letter. The present membership is 1,024.

NEW HARTFORD's receipts last year for home expenses were \$1,800. A balance remains. The church still raises its money by the sale of pews.

The New Preston pulpit has been acceptably filled by M. D. Dunning of Hartford Seminary, son of Dr. A. E. Dunning of *The Congregationalist*.—Litchfield will raise \$300 with which to paint the church.—Enfield meeting house is being painted, also that at Somersville.

MIDDLE STATES

New York

BROOKLYN.—*Puritan* will have a festival week May 7-12 in connection with the dedication of the new buildings, a number of prominent ministers participating in the exercises.

New Jersey

BOUND BROOK has just completed a prosperous year. Membership and benevolences grow steadily. During the three years of the present pastorate nearly 100 persons have been received to fellowship. Last year 36 were added, while the benevolences were nearly \$1,000. The prayer meetings are well attended and are most inspiring. A monthly question box has been a successful feature. The edifice has been fitted with a new heating plant. Rev. J. O. Jones is pastor.

HAWORTH during the year lost by fire its former place of worship, and while no gains in membership are reported, yet under the leadership of Dr. J. M. Whiton, who has consented to serve as acting pastor for another year, the church life has been quickened and the interest in missions deepened.

The South

Maryland

BALTIMORE.—*First.* An inaugural recital was given, April 20, on the new organ just erected in the church.—*Second.* Rev. C. D. Harp, formerly of Providence, R. I., accepts call to this church and enters immediately on his work.—Canton. The closing exercises of the institutional work, night schools, etc., for the eighth year took place April 26. The aggregate attendance this year was 700. Wood carving and Venetian iron work were added to the branches taught. The schools are supported by manufacturers of the neighborhood, and are a success.

Georgia

THOMASVILLE.—*Bethany.* For 12 days last month the church enjoyed a great spiritual uplift. Rev. James Wharton conducted a series of revival meetings for eight days, the like spiritual success of which has never been known here before. The church was aroused to new life and activity, and 70 persons gave evidence of conversion. Some went to nearly all the churches in the city, but the great majority were baptized by the pastor, Rev. T. M. Nixon, and admitted to the fellowship of Bethany. The success is attributed to the carrying out of a suggestion of the pastor that the teachers and pupils of the Normal School, the members of Bethany Church and a number of Baptists and Methodists well disposed pray three times a day for an outpouring of the Holy Spirit upon the meet-



4 May 1890

ings. This was done every day for three weeks before Mr. Wharton came.

Florida

[For news see page 635.]

Texas

DALLAS.—First. During the two years' pastorate of Rev. F. A. Hatch, which is to close June 1, the church has been strengthened by 50 accessions. The dismissing council warmly commended his work. He seeks better climatic and educational advantages for his children, and will occupy the interval between pastorates in the lecture field, where he has already won gratifying recognition. He may be addressed at Attleboro', Mass., after Aug. 1.

THE INTERIOR

[For Chicago news see page 637.]

Ohio

[For other news see page 651.]

CLARIDON.—In the death of Judge Lester Taylor at the great age of 100 years and eight months this church loses its last charter member, Ohio loses its oldest Congregationalist and the Western Reserve a loved and honored citizen. For three-quarters of a century he has been active in church affairs as well as in educational and political matters. He was moderator of Plymouth Rock Conference 50 years ago and again at its semi-centennial a year ago.

SANDUSKY.—Under the leadership of Rev. E. A. Steiner, the Sunday congregations are holding up to the high mark attained in the former pastorate and the missionary and prayer meetings are more largely attended than ever. The whole work is prospering and Mr. Steiner is receiving hearty support from his people who love him for his ability and spirituality. He will spend his vacation this summer in Europe.

Indiana

INDIANAPOLIS.—Fellowship has accepted the resignation of its pastor, Rev. F. M. Whitlock. The pastorate of nearly four years has been marked by peace and harmony. The family expect to go East because of the health of a delicate child. Steps have been taken to secure another pastor.—Covenant. The first anniversary of the organization was observed April 27. There was a social reunion, special music and addresses by the pastor and others. The attendance and interest, especially among the young people, is steadily increasing, and there is much enthusiasm. About \$2,200 had been paid during the year for permanent improvements, besides meeting the running expenses.

ALEXANDRIA.—Plans are being proposed for the new church, the chapel which has been used since the lot purchase being entirely too strait for the growing work. The church has unanimously voted to build at once. The house is to cost \$5,000, which, with \$2,200 paid for the lot, will bring the expenditure, with furnishings, up to \$8,000. Rev. J. C. Smith is pastor.

SOUTH VIGO.—Rev. Martin Jensen of Macksville has just closed a series of meetings. Nearly 40 had experienced a change of heart, of whom 25 were received into the church. Mr. Jensen will now preach regularly for this country church in addition to his Macksville work.

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Entered as second-class mail. Composition by Thomas Todd

Michigan

GRAND RAPIDS.—At a meeting of citizens of the fifth ward, called to pay respects to Rev. J. T. Husted, who is about to move to Wyandotte, a purse of \$200 was given him, the presentation being made by a prominent Catholic layman. Four farewell receptions have been tendered him, one of them by the ministers of the city.

In St. Johns Rev. Arie Binkhorst has started on his pastorate auspiciously.

Wisconsin

BLACK EARTH.—Rev. and Mrs. Stoddart celebrated the 50th anniversary of their marriage last week. There were 16 members of the family present representing five different States, besides many friends. Among the 10 dollar gold pieces presented was one bearing the date 1849 and another 1899.

THE WEST

Missouri

[For news see page 652.]

Nebraska

NEWCASTLE celebrated its fifteenth anniversary April 23. Superintendent Bross, under whose lead the church was gathered, preached in the morning. It was organized in a community largely Roman Catholic, with a view to combining all the Protestant element in the vicinity, and has admirably served its purpose. Rev. G. W. Mitchell came as first pastor in 1884 immediately after graduating at Andover. The first house of worship had scarcely been built when it was utterly demolished by a hurricane. Through great effort and sacrifice a second house was erected, but had scarcely been dedicated when it was burned to the ground. Faith and courage, however, triumphed in the erection of a third building, which has been a rallying point for good work. Mr. Mitchell was succeeded by Rev. W. J. Paske, and he by Rev. John Roberts, who was the efficient and beloved pastor for 10 years. During his ministry the church increased in membership, became self-supporting and contributed largely to benevolences. After the morning sermon a general offering was taken for home missions in acknowledgment of early help. In the evening Mr. Roberts spoke of his 10 years' service, and the anniversary sermon was preached by the present pastor, Rev. G. H. Rice. The church has just voted to ask Mr. Rice to remain another year, and will go forward at once to enlarge and beautify the building. The Daily Branch Church, associated with Newcastle, was gathered by Mr. Roberts during his ministry, and an afternoon service was held at that point in connection with the anniversary.

BREWSTER AND THEDFORD.—The recognition by council, April 25, 26, of these two churches in the county seat towns of Blaine and Thomas Counties furnishes another illustration of the adaptability of Congregationalism when it is desirable to unite Christians of various denominations. Special meetings were held during the past winter by Supt. J. D. Stewart and his helper, Rev. C. G. Murphy, and preliminary organizations were effected. At Brewster the council found a church of 44 members, 36 coming on confession and 34 being heads of families. Eight different denominations and two communities are represented in the organization, the Pleasant Valley Branch, 10 miles from Brew-

ster, having its own Sunday school and service and being represented on the board of deacons and trustees. The council composed of the same churches met at Thedford and found a church organization of 17 members, 12 uniting on confession and representing several different denominations. In each case the church is the only one in its county. At Brewster the sermon was by Rev. W. H. Hopkins; that at Thedford was preached by Supt. Harmons.

OMAHA.—Congregationalists had a busy forenoon at the Y. M. C. A. rooms April 24. The Congregational Club, lately reorganized and incorporated so as to hold property, held a meeting at 10 o'clock and elected officers and an executive committee. A recess was then taken, during which the Omaha Church Extension Society held a meeting, winding up its affairs and turning over its property to the Congregational Club. The club resumed its session, accepted the trust and appointed a large missionary committee to superintend the work formerly done by the Extension Society. Then the laymen departed and the ministers held their usual Monday meeting.

Continued on page 655.

"One Swallow Does Not Make a Spring."

Myriads of birds announce the opening of bright days and bring promise of renewed health and strength. They teach us a lesson—to set our human house in order by thoroughly cleansing our blood, making it new, pure and bright.

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Continued from page 654.

BEEMER.—A council consisting of the pastors and delegates of the churches of Norfolk, Stanton, Wainer, West Point, Scribner and Dodge met here April 20 to recognize the newly organized church. The sermon was preached by Rev. J. J. Parker and Rev. John Jeffries offered the prayer of recognition. The church starts out with 27 members, who in their intelligence and spirit contribute materially to the moral and spiritual forces of the place and State.

South Dakota

SIOUX FALLS.—Rev. D. B. Scott, at a recent communion, received 20 representative Presbyterians into Congregational fellowship.

New Mexico

[For news see page 639.]

PACIFIC COAST

California

SAN FRANCISCO.—*Bethany* recently celebrated the 25th anniversary of its Chinese missions. The little Celestials gave songs and recitations in English; a native Chinaman told what he and his brethren converted in California are doing for their homeland, and the consul brought congratulations, which were interpreted by Rev. Gee Gam. The meeting closed with an impromptu reception to the consul.

POMONA.—by general expressions of kindness and good will toward Rev. L. H. Frary and of protest against his being taken for the H. M. superintendent, has secured his continuance as pastor. Through his efforts the church has become one of the strongest in southern California.

For Weekly Register see page 650.

Christian Work and Workers

The International Young Men's Christian Association Committee received conditionally last week \$50,000 toward the Naval Department's work. The two conditions were made that a further sum of \$100,000 should be raised, and that the name of this giver be not made public. The work of the Naval Department, at the head of which is Rear-Admiral Philip, is the establishment of shore homes for blue jackets and marines, the furnishing of chaplains for naval stations and warships and providing reading matter and stationery. A home has already been established at the Brooklyn yard and has proved successful. The purpose is to do for American enlisted men what was long ago done by the British public for English sailors. A shore home protects sailors from sharks and is an association building in all other respects. It is hoped eventually to establish such homes in Boston, Newport News, Key West, San Francisco and, perhaps, Manila and Honolulu. Efforts are to be put forth at once to raise the stipulated sum in order to secure the \$50,000 gift.

We have sadly realized this for a long time, as these columns bear witness. O for a widespread realization of our shame and peril! Out with "funny things" from our churches, and in with the awful solemnities of life and death, of sin and condemnation! "What would Jesus do?" He would cleanse the churches as he cleansed the temple. He would quench the passion for amusement and immoral excitement of every kind by utterances that would arouse dead consciences and make men afraid to trifle with questions of truth, of duty and of destiny. We do not wish to say where the responsibility for the existing state of things chiefly belongs, but we have the firm belief that the ministers as a body are far more grieved and disturbed by the state of things than are the most influential elements of the laity.—*The Morning Star*.

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Pork and Beans—cooked with care—couldn't be better—with or without tomato sauce.

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The post office address of Rev. G. R. W. Scott is Kendrick Park, Newton, Mass.

MRS. MARY CLEMENT LEAVITT can be engaged as pulpit supply or for lectures, from April 1 to November. In her lectures on Hawaii, Madagascar, and other countries, Mrs. Leavitt tells her hearers what she has seen. Address 12 Pinckney St., Boston, Mass.

WHITMAN COLLEGE. All communications and gifts for Whitman College should be sent to the financial agent, Miss Virginia Dox, 556 Massachusetts Ave., Boston, Mass., or to the President, Rev. Stephen B. L. Penrose, Walla Walla, Wash.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York, promotes the welfare of seamen, improves the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seamen's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

JAMES W. ELWELL, President.
Rev. W. C. STITT, Secretary.
W. C. STURGEON, Treasurer.

Subscribers' Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

Wanted, a Christian family to adopt a bright, healthy boy, nearly three years old. Address, with references, G. F., *The Congregationalist*, Boston.

Church Carpets. Any church putting down new carpets this spring, and wishing to dispose of the old one, can find a place where one is needed very much by addressing Rev. Geo. A. Furness, So. Wardboro, Vt., pastor of the Congregational church.

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Weekly Register

Calls

ALLEN, Frank H., accepts superintendency of New Mexico H. M. work in connection with his pastorate at Albuquerque e. m., formerly a missionary in Turkey under the A. C. F. M., to be general missionary to Armenians in Mass., under the C. H. M. S. Accepts.

ANDREWS, Geo. A., Andover Sem., accepts call to West Parish, Andover, Mass.

ASHMUN, Edward H., accepts call to Jerome, Ariz., in connection with H. M. superintendency of Arizona.

BISHOP, Albert W., Parsons, Kan., to Sterling. Accepts.

BREEZE, Emanuel, to remain at Hancock and Coloma, Wis., another year.

BROKENSHIRE, John J., Mayflower Ch., Chicago, to Grace Ch., same city. Accepts.

BYINGTON, Geo. P., Esq., Hardwick, Vt., not called to Dunstable, Mass.

CHILDE, Bernard V., Belding, Mich., to Hart. Accepts.

DODGE, Richard R., Meadville, Pa., to Vergennes, Vt.

ENMAN, Jas. E., Magnolia, Mass., declines call to Dunstable.

FAULK, Jas., Sweeney, Okl., to Tohee.

GALES, Thos. F., formerly of Union, Me., to Stonington. Accepts, to begin at once.

GOODWIN, Sherman, recently of Freedom, Me., to Oxford, N. H. Accepts.

HALL, Jacob M., declines to remain a third year at Taylor Memorial Ch., New Haven, Ct.

HARDING, A. E., Montreal College, to Bowmansville, Ont. Accepts.

HARIGRAVE, John W., Archwood Ave. Ch., Cleveland, O., to Baraboo, Wis. Accepts.

HARP, Cyrus D., formerly of Providence, R. I., to Second Ch., Baltimore, Md. Accepts.

HAWKINS, Wm. S., formerly of South Hadley, Mass., more recently H. M. Supt. for Utah and Idaho, to be financial secretary of the French-American college, Springfield, Mass. Accepts.

HILLS, Wm. S., recently of Alma and Naponee, Neb., to Garfield, Kan. Accepts.

HITCHCOOK, Milan H., Boston, Mass., to Hubbardston. Accepts, and has begun work.

HOLLOWAY, Jas. M., Chase, Mich., accepts call to Alpena, Miss., Bass River and Eastmanville.

JACQUITH, Chas. A., Yale Sem., to Es. and No. Woodstock, Ct. Accepts.

KELLOGG, Royal E., St. Louis, Ill., to Alto Pass and Cobden. Accepts.

KRAUSE, Frank O., formerly of Corvallis, Ore., to Appleton, Minn. Accepts.

MILES, Harry E., Windsor Ave. Ch., Hartford, Ct., accepts.

OWENS, Edmund, Pacific Sem., accepts call to Springdale and Chesham, Wn.

POWELL, Chas. H., Sterling, Kan., to Chapman. Accepts.

ROBERTS, Owen W., recently of New Rockford, N. D., to Kensa and Wimbleton.

SAHLSTROM, L. A., to Pelican Rapids, Minn.

SANDBERG, Edward F., Hartford Sem., to Washington Ch., Everett, Mass. Accepts, to begin June 1.

SARGENT, Charles F., Denmark, Me., to Vassalboro, N. Augusta and Riverside. Accepts.

SILER, Wm. J., Brown, Okl., to Plugab.

SPANSWICK, Thos. W., Guthrie, Okl., to Newaygo, Mich.

SPENCE, Will H., Oberlin Sem., accepts call to Alpena, Mich.

STOCKWELL, Cyrus K., recently of Litchfield, Mich., to Vicksburg. Accepts.

STRAWMAN, David S., Chicago Sem., to Michigan City, N. D. Accepts.

TIBBETTS, Dallas D., lately of Central City, Io., accepts call to Bear Grove.

WATRY, Francis, Alturas, Cal., to Weaverville and Trinity Ch. Accepts, to begin May 7.

WEINER, R. G., Finch Bay, Que., to Port Arthur, Ont.

WILCOX, Chas. E., to remain at Bismarck, Minn. Accepts, the ch. refusing to accept his resignation.

WILCOX, Warren P., Alpine and Walker, Mich., to Chase. Accepts.

WILLIAMS, John, Barnsveld, Wis., to Sun Prairie. Accepts, and will continue special studies in the State University.

YORK, Burt L., Yale Sem., to Roxbury, Ct. Accepts.

Ordinations and Installations

ALGER, Frank G., Whitefield Ch., Newburyport, Mass., April 25.

ATKINSON, W. D., o. Danvers, Ill., Apr. 12. Address, Rev. J. W. Fox; other parts, Rev. Messrs. Fred. Bowen, B. F. Boller, A. P. Soland and W. A. K. Campbell.

BOSARD, W. R., o. Dodge Center, Minn., April 24. Sermon, Rev. E. F. Wheeler.

CROMER, Jerry C., Fountain Park Ch., St. Louis, April 22. Sermon, Rev. W. W. Willard; other parts, Dr. Michael Birnam, Wm. Messrs. C. H. Patton, A. K. Webb, W. M. Jones, Ph. D.

FRAZER, Chas. W., Key West, Fla., Apr. 23. Sermon, Rev. S. D. Paine.

Resignations

BASSETT, Franklin H., New Brighton Ch., Minneapolis. BLISS, J. Henry, Franklin, N. H., to take effect before the close of the year.

CLARK, Chester M., Marseilles, Ill., to take effect July 16 or earlier.

DEANE, Jas., First Ch., Crown Point, N. Y.

ENMAN, Jas. E., Magnolia, Mass.

FRASER, Arthur E., as ass't pastor United Ch., New Haven, Ct.

JOHNSTON, Wm., Newport, Ky.

MADDILL, Wm. H., Honor and Homestead, Mich.

PERRY, Lawrence, Greenwich, Mass.

SEABURY, Jas. E., Duthiam, Mass., April 30, in the 15th year of his pastorate.

SEVERANCE, Milton L., First Ch., Bennington, Vt.

SPRAGUE, Elmer E., Cortland and Pickrell, Neb.

Dismissals

GOODWIN, Frank J., Glen Ridge, N. J., April 13.

ROPER, C. Fremont, West Lebanon, N. H., April 24, to take effect May 7.

Churches Organized

BEEMER, Neb., rec. 20 April, 27 members.

BREWSTER, Neb., rec. 25 April, 44 members.

HAVANA, Cuba, Union — Feb., 60 members. Rev. Alfred De Baert is pastor.

THEDFORD, Neb., rec. 26 April, 17 members.

WESTFIELD, Ia., rec. 10 April.

Miscellaneous

GEOGBE, Prin. Jas. H., of the Congregational College, Montreal, was entertained by the Congregational Club on the eve of his leaving for a visit to England. Numerous short addresses were delivered embodying congratulations and good wishes.

HARLOW, Rufus K., occupied his pulpit in Medway Village, Mass., April 30, after an absence of 16 Sundays, owing to severe illness.

SARAH, Mrs. —, of St. Louis, has the sympathy of many friends in her serious illness caused by an accident at the gymnasium.

WESTFALL, Chas. K., the new pastor at Ventura, "a," was recently tendered a reception in which the ministers and many members of four sister churches participated.

ARMSTRONG & McKELVY	Pittsburgh.
BEYMER-BAUER	Pittsburgh.
DAVIS-CHAMBERS	Pittsburgh.
FAIRNSTOCK	Pittsburgh.
ANCHOR	Cincinnati.
ECKSTEIN	
ATLANTIC	
BRADLEY	
BROOKLYN	New York.
JEWETT	
ULSTER	
UNION	
SOUTHERN	Chicago.
SHIPMAN	
COLLIER	
MISSOURI	
RED SEAL	St. Louis.
SOUTHERN	



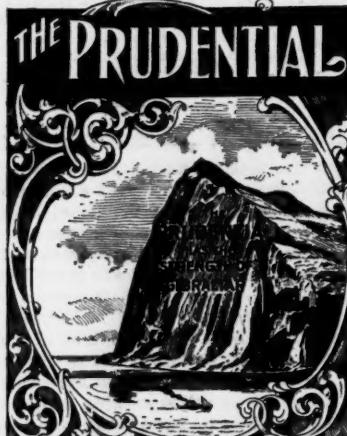
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For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, May 14-20 God's Covenant and Ours.
Ps. 105: 1-10. (Christian Endeavor pledge meeting.)

Whether we are considering for the first time the matter of our relation to God, or whether having tried to serve him for years we are sorrowing because our grip on unseen things is not firmer, it is well to remember that our religion starts with God. Hear the author of Genesis, "In the beginning, God." Hear John "We love him because he first loved us." Hear Paul, "The son of God loved me and gave himself for me." "He which began a good work in you will perfect it until the day of Jesus Christ." God's plans for our lives dates far back of the moment when we first began to respond to him. If we are blessed with a long line of godly ancestors we are sharers in the advantages of the covenant he made with them. But at all events God started out to do something in our behalf, to win us back to himself, to reproduce in us the character of his son.

Time and again his chosen ones have retarded and indeed have neutralized the working out of his plan for them. Entering into solemn covenants they have broken their oaths, but he has seemed just as anxious to re-

THE CONGREGATIONALIST

new the covenant as to make it in the first place. Constant trespassing upon his kindness has not altered one whit his disposition toward the children of men. "O the depths of the riches both of the wisdom and the knowledge of God," cries out the apostle. How full the Bible is of "I will's."

No earthly father loves like thee,
No mother half so mild
Bears and forbears as thou dost do,
With me, thy sinful child.

Nothing lifts us to a point where we are so nearly on an equality with God as does this readiness of his to enter into a compact with us. He might regard men as his subjects, issue his orders and carry them out to the letter. He might look upon us as servants sent to do his bidding, but he chooses to make us participants in his counsels, sharers in his redemptive work. "I have called you friends," says Jesus. It takes two parties to enter into a friendship. In comparison with the heathen conception of deity the Christian idea of God shines resplendently. He thinks so highly of his creatures that he is ready to make them partakers of his own nature.

All this bears directly on so apparently simple and common an occurrence as taking the Endeavor pledge. When we enroll ourselves we are not primarily becoming related to a certain group of young persons who cherish similar aims with ourselves, nor are we first of all leasing ourselves with a mighty host throughout the earth. We are looking into the face of our Master and saying, "Because thou art ready to live my life with me, to furnish me a model, to be my companion in the days of conflict and pain, to lift me out of selfishness and meanness and to make me good for something in the world, I also promise to do that which thou wouldest have me do." If we take the pledge in this spirit we shall have an impetus to carry it out to all the smallest particulars, and no covenant of old which God ever made with Abraham, Isaac, Jacob or any of their successors will seem to us so solemn and so glorious as that which we have made with the Lord God Almighty.

FOR CHRIST AND THE CHURCH

A Bohemian C. E. S. is flourishing in the Bethlehem Congregational Church of Cleveland, O.

During the year just closed 65 Juniors joined the church from the Boston Union and 96 graduated into the Y. P. S.

A society has been organized in the Tombs prison, New York city. Its mission is to help the 1,800 boys resident there.

The Y. P. S. C. E., West Hartford, Ct., is divided into mission bands, each studying and reporting some particular field.

President Clark of the U. S. C. E. started Monday for a six weeks' tour to Western conventions. He will visit the Pacific slope before returning.

General Secretary Baer is on his way to London via the St. Louis in the interests of the convention of 1900. He will also attend the British convention at Belfast.

The Boston Junior Union has honored itself for the last two years in choosing as its president Mrs. Francis E. Clark. Miss Gertrude A. Rausch has now succeeded her.

FRANCE (NORMANDY).—Normandy, though only a small corner of Europe bordering on the English Channel, has been of great importance in the world's history, and to literature and art has proved an inspiring theme. First inhabited by the Gauls, this province passed into the hands of the Normans, and from them to the Northmen, who gave it the name of Normandy. It is now a part of the republic of France, divided into five departments, in which fishing and agriculture form the chief pursuits of the simple, industrious people. The current issue of the Singer National Costume Series shows two women of the peasant class wearing the large, picturesque white caps which have characterized Norman women since the days of William the Conqueror. There are about 150 Singer offices in France. Among them are Caen, Cherbourg and Havre in Normandy. In this beautiful country the family exists in a very attractive form; nearly every one has a sewing machine, most of them being Singers.



Young and Old

Should find nourishment in bread, and it is a cruelty to feed children upon white flour products, entailing upon them imperfect development and physical degeneration as well as disease.

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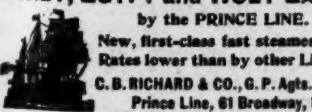
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THE YELLOWSTONE PARK, The Wonderland of America, in connection with a journey across the continent by the Great Northern Railway. There will be visits to St. Paul, Portland, Tacoma, Minneapolis and Chicago; the eastward journey will be made over the Northern Pacific Railway from Tacoma to Minneapolis, and there is a choice of an all-rail route east of Minneapolis, or by steamer from Duluth to Buffalo, through

The Great Lakes.

Additional Tours to Alaska, July 6, 17 and 20.

Additional Tours to the Yellowstone Park, July 17 and 20, and August 31.

Tour to Yellowstone Park, Pacific Northwest, California, Utah and Colorado, August 31.

Tour to Europe, June 7 and July 11.

Around the World Tour, August or September.

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EUROPE. Boston European Touring Club. Professors Morris, MacWatters and Dean Buell (with Mrs. Buell) of Boston University School of Theology, and others, already booked for summer tour. Good introductions necessary. FRANK B. CRAWFORD, A. M., 610 Tremont Building, Boston.

CLARK'S EXCURSION TO EUROPE. June 10th, \$450. Vacation trip July 1, Rome, Sicily, England, Ireland, France, Belgium, Alpine and Swiss annex, Italy, \$70; Italy, \$100. Tour July 1, North Cape, Russia, Turkey, Greece, \$800. Round World Tour, Oct. 17th, F. C. CLARK, 111 Broadway, N. Y.

EUROPE. Annual Summer Tours. Norway and Central Europe. Small party conducted by Professor CAMILLE THURWANGER, 31 Pierce Building, Boston.

Current Thought

THE NEGRO IN CUBA

in opportunity, which is the real test of freedom, the Negro's lot in Spanish America is far less restricted than it is in the United States. Here in Cuba practically all employments are open to him, and he enjoys without question those civil privileges which so many States in the Union have already wrested from him and which in many others he retains only as a fiction of law. No contrast in Cuban life is, therefore, brought home more sharply to the American observer than the sudden fading out of that barrier of race intolerance toward whose extension and solidification popular opinion seems now to be tending more and more in the United States.—*Havana correspondent New York Tribune.*

THE ANTI-CANTEEN RULING

How one qualified to occupy such a position could expect to deceive the people with such a pernicious interpretation of the law as Attorney-General Griggs makes is inexplicable. We do not wish to impugn his motives, but we cannot understand how Mr. Griggs could render such a decision in the face of the explicit prohibition of the law except upon the theory that he deliberately intended to nullify it in order to continue the sale of liquor in the army canteen. If this was his intention—and the weakness of his statement of reasons for so deciding will induce thousands of the American people to believe that such was his purpose—he has committed a political blunder and a moral crime, and is unworthy to occupy a position where he can perpetrate such an outrage and insult the American people, in response to whose demand the anti-canteen law was enacted.—*The Northwestern Christian Advocate.*

WHAT IS WRONG

The total wealth of the 4,141,993 Baptists of the United States cannot be far from \$5,000,000, and yet their total contributions of every kind amounted last year to \$11,927,851, or a little less than one-fifth of one per cent. per member given to the support of local churches and all benevolent enterprises.... The most magnificent and inspiring opportunities that ever were given to the Christian world are ours. There has been an expansion of missionary opportunity for American Baptists unprecedented in denominational history, yet our beneficence remains practically undeveloped. What is the reason? The Lord's arm is not shortened. His blessings are not withheld. There is a world dying in sin. Is the wrong in our method? Have we lost faith in God? Are we ignorant of the needs? Do we believe in missions?—*The Standard, Chicago.*

Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, APRIL 28

The leader was Mrs. Alice Freeman Palmer, who gave as the keynote of the meeting the exclamation of the prophet Isaiah: "The Spirit of God is upon me because the Lord hath anointed me to preach good tidings to the meek." Mission workers need the absolute confidence in the power of God vested in them as samples of his ability and purpose. Men and women with such opportunities as now need in large measure the courage and the humility of the Son of God. When the Woman's Board was established the women of New England were living simple, quiet lives on the edge of a continent. Now the whole world is open to them, with wonderful possibilities of service.

Mrs. Jones from Honolulu brought greetings from the Woman's Board of the Pacific Islands, and spoke of their work in Micronesia and among the multitudes of Chinese, Japanese and Portuguese in the Sandwich Islands. Having been born in the Sandwich Islands and lived there all her life, she had

loved the Hawaiian flag, but it was a great comfort to have the flag of the United States wave over their country as a symbol of protection and civilization. She spoke of the remarkable results of mission work in the islands, especially in the homes of the natives where are educated Christian mothers, graduates of mission schools. Mrs. Lamson gave an account of the work of the Yale Band in Boston and vicinity the past week.

Mrs. Schneider spoke of the death of "Sister Varteni," a remarkable woman in Aintab, Turkey. When the missionaries first went to Aintab in 1847 she was the only woman who could read in the city of 45,000 inhabitants. She soon embraced the Protestant faith and till the time of her death about two months ago at the age of ninety-five she had been an indefatigable worker for her Lord.

In closing Mrs. Palmer asked prayer for the hundreds of young men and women students in our institutions of learning who were soon to go out into the world for their life work. She rejoiced in the greater mental vigor and higher standards of morality in our colleges as compared with what existed two or three decades ago. Prayers and religious meetings may not be so fully attended as we might wish, but there is a willingness to labor and sacrifice for others, an enthusiasm for the battle against evil and the uplift of their fellows never known before. There is an eagerness to follow in the footsteps of such Christian students as Henry Drummond and Phillips Brooks which is most inspiring.

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